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WASHTENAW JEWISH NEWS

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"We Refuse to Be Enemies"—motto of Hand in Hand Schools in Israel

Helena Robinovitz, special to the WJN

The weekend of March 20–22, Lee Gordon, co-founder and executive director of five bilingual and bicultural schools in Israel, will be in Ann Arbor to educate the community about this innovative model of education. On Saturday, March 21, 8–10 p.m., there will be an interfaith event at St. Clare's Episcopal/Temple Beth Emeth. The topic will be "Building a Shared Society Together: Multicultural Education and Peacemaking in Israel." On Sunday, March 22, 4–6 p.m., the Jewish Federation of Greater Ann Arbor will host Gordon at the Jewish Community Center of Greater Ann Arbor. The topic will be "Overcoming the Jewish-Arab Divide in Israel: Building a Model of Integrated Schools and Communities."

The Hand in Hand Schools are unique because typically Jewish and Arab children in Israel attend separate schools whose curriculum emphasizes the culture and language of their own people. The Hand in Hand Schools (handinhandk12.org) operate with one Arab and one Jewish teacher simultaneously in each classroom, supported by texts from both cultures. Together the Jewish and Arab pupils learn and speak each other's language, study each other's history and culture, and share in the celebration of each other's holidays.

A parent of a youngster at the Max Rayne Hand in Hand School in Jerusalem said his son learned, "…. from the first day of school to study, to play, to live with Palestinian partners." (*Boston Globe*, "Refusing to be Enemies in Jerusalem," December 7, 2014.)

The structure of the HIH Schools provides an opportunity for interaction that naturally evolves between students and families in an integrated school system. Parents become involved in their child's educational process, attending events at the school and friendships form, first between children and then between families. In some instances the HIH Schools engage in an outreach to involve the surrounding community. The community experiences changes

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Belin Lecture to explore Jewish connection to Detroit

Yaffa Klugerman, special to the WJN

Jews lived in Detroit, most left it, and now many are trying to revitalize it. What lies behind these contradictory decisions to live, to leave, and even, perhaps, to return?

Lila Corwin Berman will discuss the answer to these and many other questions about Jews and urbanization during the Frankel Center for Judaic Studies' 25th annual David W. Belin Lecture in American Jewish Affairs. The talk, "The Jewish Romance with the Modern City: Loving, Leaving, and Reforming," will take place on Thursday, March 12, at 7 p.m., at Forum Hall, Palmer Commons, 100 Washtenaw Avenue. The event will begin with a reception at 6:30 p.m. and is free and open to the public.

Corwin Berman holds Temple University's Murray Friedman Chair of American History as associate professor in the Department of History and Director of Feinstein Center for American Jewish History. She is the author of the award-winning *Speaking of Jews: Rabbis, Intellectuals, and the Creation of an American Public Identity* (University of California Press, 2009). Her talk will focus on themes explored in her new book, *Metropolitan Jews: Politics, Race, and Religion in Postwar Detroit*, forthcoming this April by the University of Chicago Press.

Her new book thinks through in a broader sense the role that urbanism played in crafting American Jewish identity. It argues, she says, "that instead of abandoning urbanism when Jews left the cities, they actually refashioned it into a different political, economic and cultural identity." The lecture represents her effort to think through the kinds of ways that Jews have connected themselves to cities in the modern period.

Lila Corwin Berman

While her talk will focus on a general view of Jews and urbanism, Detroit will figure prominently because, as Corwin Berman explains, it provides the paradigmatic example of a "white flight" city, where much of the white community abandoned the city and decamped to the suburbs within a very short period.

But there were other reasons she chose to concentrate on the Motor City. "I married into a family that's from Detroit," she said. "So there was a sense that this was a city that I wanted to learn more about because I had a [personal] connection to it."

Her research of Detroit also began with being in the right place at the right time. Corwin Berman was a fellow during the Frankel Institute's inaugural year in 2007–2008 when she realized that she wanted to write about the journey from city to suburb, and what that meant for Jews' political, economic, religious and cultural consciousness.

"There was an element of serendipity," she said, "that I happened to be close to Detroit when I was starting this project."

continued on page 2

Edible Landscape program rescheduled for March 15

Carole Caplan, special to the WJN

The Jewish Alliance for Food, Land and Justice, in partnership with the Ann Arbor Reconstructionist Congregation and Pardes Hannah, will present "Edible Home Landscapes—From Saving Seeds to Harvesting Your Trees" on March 15, from 2–4 p.m., at the Jewish Community Center of Greater Ann Arbor.

Eric Kempe

Everyone is invited to learn from local seed expert Eric Kampe, of Ann Arbor Seed Company, about a sustainable food supply that can be grown right outside one's kitchen door! Growing interest in permaculture and home gardening point to more individuals looking to understand how growing one's own food can help to create a sustainable, local food system. There will be dialogue, teachings on *Shmita* (the Jewish teachings around perennial edibles), hands-on learning, and refreshments.

This event, originally scheduled to take place last month, was cancelled due to inclement weather. The event is free, but pre-registration is appreciated at http://foodlandjustice-ediblelandscape.eventbrite.com.

Contact Carole Caplan (caplan.carole@gmail.com,) or Idelle Hammond-Sass (hammond_sass@msn.com) for more info.

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JCLP 2015 Communal Conversation

Emily Meisterm special to the WJN

The University of Michigan School of Social Work's Jewish Communal Leadership Program's annual Communal Conversation will be held on Sunday, March 15, from 5–7 p.m. The event will take place in the Educational Conference Center, room 1840, SSW, 100 South University Avenue.

Andrew Lustig

This year's event, "*Maggid*: Stories of the Present Day Jew," will focus on sharing the stories of members of the Jewish community. The word *maggid* is Hebrew for a speaker of importance. The graduating JCLP students organizing the event hope to use it as an opportunity to celebrate the stories of various community members, as well as provide a forum to share and discuss the origins of their Jewish identities.

The storytelling event will feature a variety of speakers ranging from Shira Schwartz, a PhD student in Comparative Literature at U-M, to local community members and lay leaders. Additionally, the event will feature Andrew Lustig, a Jewish Slam Poet known for his viral YouTube video "I Am Jewish."

The students hope that it will be an inspirational evening of learning and honoring the stories iinot yet heard, which contribute to the identity of the Jewish community today. ■

Hand In Hand Schools, continued from page 1

of attitude of one group towards the other, with hatred, suspicion, and fear replaced with caring, appreciation and support.

Many studies have been done on the value of diverse school systems like the Hand in Hand Schools. In 2008 a study done by Amy Stuart Wells, Jacquelyn Duran, and Terrenda White was published in *ERIC*, "Refusing to Leave Desegregation Behind: From Graduates of Racially Diverse Schools to the Supreme Court." Their research involved graduates of desegregated schools in Seattle and Louisville and they found "… the long-term effects of attending racially diverse schools on adult graduates is powerful and significant…. graduates we interviewed said they believe that their day-to-day experiences attending diverse public schools as children and adolescents did indeed change them, making them more open-minded and thus more accepting of people who differ from them racially and in terms of their background and culture…. In a society in which housing patterns, places of worship, and social circles are often segregated by race, diverse public schools have been, for many students, the only institutions in which cross-racial interaction and understanding can occur."

One example of this positive change in community attitudes occurred in Jerusalem right after Thanksgiving. While some children were practicing basketball after hours in the school gym, right wing extremists—who were later arrested—broke into the Hand in Hand School there and torched the books, furniture and supplies in two classrooms. They also sprayed on the walls, "There is no coexisting with cancer," and "Kahane was right." Families of the students in the school were horrified and some questioned the safety of their children amidst such fanatic actions. However, within a few hours they all met at the school, shared their concerns with each other and created a banner in Arabic and Hebrew, "We continue together, without hate and without fear," and hung it up outside the school.

The next morning as the school was opening a wide spectrum of Jerusalem's population gathered at the school and thousands marched in the streets, showing solidarity with the Hand in Hand Schools and their message. Many carried homemade banners. One group of youths paraded and chanted, "Jews and Arabs refuse to be enemies." Other schools closed and their students and staff also followed in support. Various politicians, including Justice Minister Tzipi Livni and Nir Barkat, Jerusalem's mayor, also came.

The purpose of this three day Ann Arbor event is to educate the community about an opportunity to support and underwrite the addition of 10 to 15 Hand in Hand Schools and to further the progress towards a shared society in Israel. This weekend is co-sponsored by Temple Beth Emeth, St. Clare's Episcopal Church, the Federation of Greater Ann Arbor, Beth Israel Congregation, the Ann Arbor Reconstructionist Congregation, the Jewish Cultural Society, Hillel, the First Presbyterian Church, the Unitarian Church, The First United Methodist of Chelsea, and the Interfaith Council for Peace and Justice.

These events are open to the community. RSVP to handinhanda2@gmail.com and indicate which event(s) you plan to attend. ■

Belin Lecture, continued from page 1

While most of her book was written by the time the Detroit bankruptcy was set into motion, she watched the proceedings with interest.

"I saw that much earlier, people had a desire to create nongovernmental bodies as a way to reconstruct the city, and put a lot of power in business and the market economy as the tool that was going to solve the problems of the city," she said. "It was interesting for me to see that playing out at the same time that I was tracking the earlier historical roots."

Ultimately, Berman hopes that her lecture will help people better understand Jews' relationship with cities. "It's not just based on nostalgia," she remarked. "It's really framed by legal structures and economic policies, some of which had very racist origins."

Berman challenges today's Jews. "For Jews to think of returning to the cities they left, they need to grapple with more than just the Philip Rothean narratives of the city," she contends. "They need to grapple with how these policies created decades of white disinvestment from cities, and how they need to be changed in order to create a different kind of base to the American public in cities." ■

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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JFS to honor Nancy and Phil Margolis with Bernstein Award

Rosemary Frenza Chudnof, special to the WJN

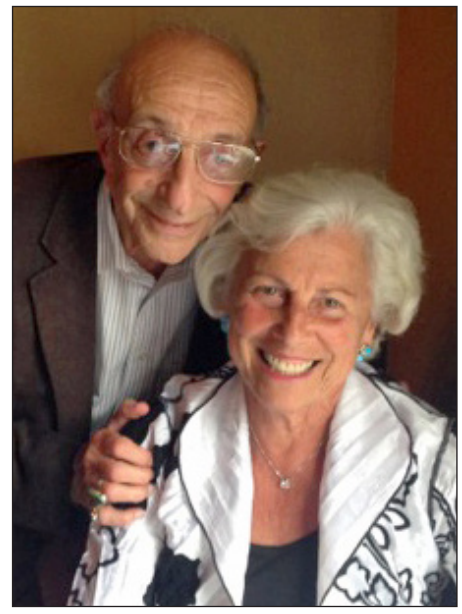
Jewish Family Services of Washtenaw County will honor Nancy and Philip Margolis with its annual Claire and Isadore Bernstein Award at this year's annual fundraising event.

The Bernstein Award is presented every year to individuals, businesses and organizations in the Ann Arbor area that have demonstrated outstanding service to JFS and the community. This year's event is co-chaired by Sue Adler, Leslie Bash, and Elaine Margolis. The event will be held on Sunday, April 19, at Rackham Hall, from 1:30–3:30 p.m., prior to a University Musical Society concert by the Artemis Quartet. This year's theme is "Building Community, One Smile at a Time." The event will feature music from Neal Alexander and catering by Simply Scrumptious, as well as a brief program.

Honorees Nancy and Phil Margolis have been deeply committed members of the Ann Arbor, Jewish and medical communities for many years. According to JFS Executive Director Anya Abramzon, the couple "has played an instrumental role in building Jewish life in Ann Arbor, and many families are grateful to have enjoyed a rich and thriving Jewish experience as a result."

As executive director of both the Jewish Community Center and Jewish Federation of Greater Ann Arbor, Nancy Margolis transformed both agencies into vital and thriving organizations that provide wrap-around support to the Jewish community. Over the years, she has also volunteered for countless local organizations, including service as a trustee of Washtenaw Community College and a member of the WCC Foundation's board of directors. She is currently a trustee of the Ann Arbor Area Community Foundation. Nancy is known for her ability to accomplish almost anything with a smile on her face, which led JFS to choose its theme for this year's event.

During his long career in psychiatry, Dr. Philip Margolis served as associate chief of Clinical Affairs at the University of Michigan Health System and as a professor of psychiatry and chair of the Forensic Center at U–M. Additionally, Dr. Margolis served as a trustee and secretary of the American Psychiatric Association, as well as giving his time to numerous other medical organizations. Dr. Margolis also served on the first advisory council of Jewish Family Services. He is currently a professor emeritus of psychiatry.



Phillip and Nancy Margolis

The Bernstein Award was created in 2003 to honor Claire and Isadore Bernstein, who were leaders in the Ann Arbor Jewish Community for 50 years. Prior recipients include Ambassador Ron Weiser; Albert M. Berriz; Kenneth Fischer; Phyllis and David Herzig; Rachel Bendit and Mark Bernstein; Judie and Jerry Lax; Barbara Stark-Nemon and Barry Nemon; Carol Amster; The Jewish Federation of Greater Ann Arbor; Bank of Ann Arbor; Anya Abramzon; and most recently, Susan Fisher and John Waidley.

Tickets to the event are $100. University Musical Society has generously offered a 25% discount toward Artemis Quartet concert tickets for event attendees. For all ticket and event information, contact Erin Kelly at ekelly@jfsannarbor.org or 769-0209. ■

Ann Arborite Jan Longone to lecture at West Bloomfield JCC on Jewish contribution to American culinary life

WJN staff writer

Food connects everyone, from generation to generation, from one coast to the other. "American Foodways: The Jewish Contribution" will be a tasty lecture that will integrates history, humor, tradition and family, and will kindle listeners' own food memories and culinary nostalgia. Jan Longone, adjunct curator of the Janice Bluestein Longone Culinary Archive (JBLCA) at University of Michigan, will share her pictorial narrative of the culinary contributions and experiences of Jews in America from 1660 to today. The event will take place on March 26, from 1:30–3 p.m., at the Jewish Community Center in West Bloomfield.

Jan Longone

The lecture will showcase some of America's earliest cookbooks, including the first Jewish cookbook published in America, *Mrs. Levy's Jewish Cookery Book* (1871) and the first Jewish charity cookbook published in Michigan, printed in 1903. Books to be covered are those that feature Easter recipes that are "kosher for Passover," to more recent examples such as the 2013 Yiddish Food Festival held in Cheyenne, Wyoming. Attendees are invited to bring their own favorite cookbook for a one-of-a-kind show-and-tell session with host Neal Rubin, *Detroit News* columnist.

Everyone is invited to the afterglow reception that will feature sweets from Jewish cookbooks and the opportunity to browse cookbooks from the Henry and Delia Meyers Library and National Council of Jewish Women.

The charge is $5/person and is payable by calling (248) 432-5517, online at www.michjewishhistory.org or at the door. RSVP by March 23. The JCC is located at 6600 West Maple Road, West Bloomfield

Together we do extraordinary things

by David Shtulman

The Jewish Agency for Israel, (JAFI) was founded in 1929 to help create the infrastructure of the Jewish State as called for in Article four of the 1922 British Mandate for Palestine. "An appropriate Jewish agency shall be recognized as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home."

Since that time, JAFI has been the moving force behind rescuing Jewish Holocaust survivors, absorbing Jews fleeing the Arab world, resettling Soviet Jews and rescuing and resettling the entire Ethiopian Jewish population. The work to successfully integrate and absorb some of these populations into Israeli society continues to this day, but most of us think the work of rescue and resettlement is a thing of the past. It is not.

On February 16, Lisa Lobenthal, a community relationship manager for JAFI, and Arielle Di Porto, the director of Rescue Aliyah spoke at the Jewish Federation. Di Porto was born in Morocco and her family then moved to Italy. In Italy, she was a Zionist activist and assisted Italian jews to make aliyah. Her work came to the attention of the Jewish Agency, who asked for her assistance to help move Albanian Jews to Israel and then Cuban Jews. She herself made aliyah and engaged in the relocation of Soviet and then Ethiopian Jews to Israel. Today she is in charge of assisting the relocation, and rescuing as necessary, all Jews from Western Europe and the Arab world.

While Di Porto shared some stories of her work in the Arab world, including Iran and Yemen, she made clear that nobody could share the details of those stories for fear of endangering the work she and her team does. However, I can share one vignette from Morocco, which especially touched me.

Her office was contacted by the family of an 80 year old Moroccan Jew. He was suffering from liver cancer that could not be treated in Morocco and the family had little money. JAFI used HIAS to get the man a visa to Europe. He was flown to Rome where his plane was met by a JAFI representative who brought along prepared immigration documents to Israel and health care insurance papers. The man was immediately put on another plane to Israel and sent directly from Ben-Gurion airport to Assaf HaRoeh hospital for treatment.

Lisabeth Lobenthal, Lisa Molnar and Areille Di Porto

Di Porto said the policy of the Israeli government is that Israel is there for every Jew, despite age, health or financial resources. JAFI is the arm by which the government assists Jews and this is one example of how that policy is put into practice.

Since I cannot share what she told us about their work in much of the Muslim world—though I can share that there are 89 Jews left in Yemen and she knows the name and address of every individual—I will report mostly on what she told us about the work in Europe.

Di Porto spoke in detail about the situation of the Jews in France. She said that France has approximately 500,000 Jews, the third largest Jewish population in the world, and 300,000 of them live in Paris and the suburbs. France is home to between 9 and 12 million Muslims, out of a total population of 60 million people. The majority of the Muslims are not well integrated and are of the lower economic class. Anti-Semitism is the worst in low income areas where Jews and Muslims live alongside one another. There were 415 physical attacks against Jews in 2013 and 851 in 2014. The number of attacks on Jews continues to grow and most attacks are by French born Muslims.

According to Di Porto, a growing number of French Jews are questioning their future in France. Indeed, that reality has recently been echoed by statements from Prime Minister Holland and other French officials. In 2012, 1,900 French Jews made Aliyah. In 2014 that number grew to 7,231. This does not yet mark an exodus of French Jewry, but Di Porto says the signs are there. In 2015, between 12,000 and 15,000 French Jews are expected to leave for Israel. How do they know this? Di Porto reported that JAFI used to hold information meetings about aliyah for French Jews twice a week. In recent months the information meetings have been increased to two each day and an average of 400 people attend each meeting.

Di Porto noted that the four Jews murdered in the HyperKacher supermarket in Paris a few weeks ago were all buried in Israel by request of the families. They were concerned that their graves would also be desecrated because they were Jewish. The day of her talk more than 300 Jewish graves were desecrated in France.

Is France an unusual case in its level of anti-Semitism? According to Di Porto, it is not. Belgium, the United Kingdom, Sweden, Denmark and other countries, are following the same path. Attacks on Jews are committed primarily by European-born Muslims. Most of these nations have large Muslim populations and the governments do not know how to address the problem.

This is not "Rescue" Aliyah, Di Porto says, because nobody is stopping the Jews from leaving. But Jews are feeling increasingly insecure and many need help, if not in getting to Israel, then integrating into Israeli society after they arrive.

JAFI is the single largest overseas beneficiary of Federation campaign dollars, followed by the Joint Distribution Committee (JDC). Many donors do not want their donations to go to Israel because they believe those dollars are being used to support government policies with which they disagree, settlements in the West Bank or *Haredi* yeshivas. They are wrong. The dollars we send to Israel are used to save lives, help people start life anew and promote a more equitable life style for all of Israel's citizens.

The need for Jews to take responsibility for one another is not in the past. It is as important today as ever. And it is because of our readiness to take on tht responsibility that together, we do extraordinary things. ■

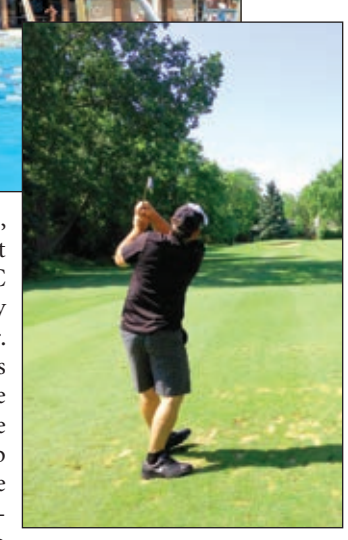
Jewish Community Center to collaborate with Georgetown Country Club

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor is forming a collaborative partnership with the Georgetown Country Club that will afford members of each organization new ways to participate in both. The country club is located at the corner of King George Boulevard and East Eisenhower Parkway, walking distance from the JCC and in the same neighborhood. A heated outdoor swimming pool with a zero depth shallow end, an executive nine hole golf course, sand volleyball court, tennis courts, and clubhouse, allows Georgetown to offer various outdoor fitness activities that both compliment and expand on the JCC's facilities and programming. Georgetown is open primarily during the warmer months of the year, while the JCC is open year-round, making the JCC the perfect complimentary facility for Georgetown members.

According to Georgetown Board President Yaacov Rubin, "Georgetown Country Club is very excited about a partnership with the JCC. Each organization has members that enjoy the benefits of the unique, tight-knit community we have here in Ann Arbor, and given our close location to one another, a partnership is a natural fit."

A hallmark of that partnership is the special membership pricing for both organizations. As of March 1, 2015, JCC members can join Georgetown as proxy members, where the initiation fee requirement will be waived. In addition, JCC members will be eligible for the early bird pricing throughout the year. Proxy members have the same access as full members to participate in the golf and tennis leagues, competitive swim and dive teams, and other club events, but they cannot vote or serve on the Georgetown board of directors. For those JCC members who want these privileges, they can upgrade their membership simply by paying the initiation fee as well. Similarly, Georgetown members are now able to add a JCC membership at a discount, which would provide access to the high quality Early Childhood Center, Camp Raanana, and KidZone programs, the many cultural arts and community programs offered throughout the year, as well as the ability to reserve JCC venues for private events. Both the JCC and Georgetown organizations will be able to schedule and use each other's facilities for special events and organizational meetings.



JCC Executive Director Jeff Baden explained, "A partnership with Georgetown essentially extends JCC facilities to include a fantastic pool, a great golf course, tennis courts, and more, for about the same cost as any other JCC with these facilities. In addition, I expect that Georgetown members will enjoy the ability to use the JCC year-round, which they just can't do at Georgetown right now."

Rubin reached out to JCC Director of Membership and Communications Clara Silver in October 2014, having both been members of the Jewish Federation of Greater Ann Arbor's Young Adult Division softball team, The Tribe. After exchanging facility tours in November 2014, Rubin and Baden collaborated on a proposal that they presented to their respective boards in January 2015. Both boards approved the proposal so the JCC and Georgetown are moving forward, including having the Georgetown application available at the JCC welcome desk. "Georgetown members will be able to enjoy the beautiful JCC facilities, and we are excited to see this mutually beneficial relationship grow for many years to come," said Rubin.

For more information on the collaboration or to request a Georgetown membership application, contact Clara Silver at clarasilver@jccfed.org or call the JCC at 971-0990. Georgetown membership applications are also available via www.georgetowncc.org. ■

Lisa Saulles, MA, CCC-A

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Come celebrate the mikvah renovation

Phillipa J. Clarke, special to the WJN

In recent years, the mitzvah of mikvah has been undergoing a remarkable renaissance in the United States. Many young people whose parents or grandparents used a mikvah years ago are returning today to find spiritual renewal and deeper meaning in the waters of the mikvah. Over 200 new *mikvaot*—many boasting exquisite architecture and stunning interior design—have been built in the last decade alone.

Built nearly 40 years ago by Chabad, the Ann Arbor mikvah is the only such facility between Detroit and Chicago and is visited by people from all over the world. With generous support

from local donors and a grant from Mikvah USA, the Ann Arbor mikvah has been beautifully renovated, creating a spa-like atmosphere with all the modern amenities. The renovation will be celebrated with a grand dedication for the whole community on Sunday, March 8, from 2–4 p.m. at Chabad House.

Throughout history when their enemies invaded Jewish communities, one of the first things shut down was mikvah. Why the mikvah? Because the mikvah is a cornerstone of any Jewish community; it is the fundamental base of Jewish family life and values. So vital is this structure to the life of a Jewish community that Torah law requires its construction to precede the building of a synagogue or purchasing of Torah scrolls.

The extraordinary power of the mikvah is contingent on its construction in accordance with the numerous and complex specifications as outlined in *halachah*, Jewish Law. A mikvah must be built into the ground or an essential part of a building. It must contain a minimum of two hundred gallons of water that comes directly from a natural source. Rainwater is gathered and siphoned into the mikvah pool in accordance with a highly specific set of regulations. Where the acquisition of rainwater is impossible (like winter in Michigan), ice or snow originating from a natural source may be used to fill the mikvah. As with the rainwater, an intricate set of laws surrounds its transport and handling.

Where does the word mikvah come from? The Torah (Bereshit) tells us that when God was creating the world, on the first day, light and darkness were created; on the second day, the entire universe was filled with water; on the third day, the water had to "move over" or "*mikvah*" in order to make space for the land in the world.

Thus, the spiritual significance of the mikvah waters has its roots in the Torah, where water is the life force in one's life, beginning from one's first days in the womb. The connection to these natural waters alludes to a connection with the waters of creation. The mikvah is also an opportunity for connection. The letters in *mikvah* can be rearranged to spell "*kuma*," meaning a rising up, a rebirth, or a connection to source. Beneath the mikvah waters a woman rejuvenates herself and once again becomes a partner with God in the act of creation.

Immersion in the mikvah differs from all other mitzvot in one important way: All other mitzvot involve just one part of the body: *Tefillin* are placed on the arm and head; *kippot* cover one's head. But descending the steps of the mikvah, one's body has to be entirely immersed in order to fulfill this mitzvah.

The entire Jewish community of Greater Ann Arbor is invited to come for hors d'oeuvres, refreshments, and a chance to view the beautiful new mikvah. At the event, renowned speaker Esther Friedman, director of the Jewish Women's Institute in Kansas, Missouri, will share her insights into this beautiful mitzvah that is so central to Jewish life. ■

To learn more about mikvah, contact Esther Goldstein at esther@jewmich.com.

High schooler to college student—a conversation with U-M Hillel director

by Dalit Kluger

The start of high school seniors' second semester represents a shift in their thinking about the next stage in their education. College acceptance letters are rolling in. Whether that means school in Ann Arbor, elsewhere in Michigan, or beyond, there are a few things Jewish high school seniors should consider to help them prepare for college.

Tilly Shames

To understand what students need to help them make the transition from high school to college, I spoke with Tilly Shames, executive director at Hillel at the University of Michigan. Hillel's mission is to enhance campus life, embody Jewish values, engage Jewish students, nurture empowered leadership, and cultivate community. This mission encompasses the ideals that make Hillel the center for Jewish life on campus.

When students arrive at Hillel their freshman year, it may be the first time they have to choose how they will live their Jewish life. "When students are at home, they just go downstairs for Shabbat dinner," said Shames. "In college, students have to decide where they are going for Shabbat and find people to go with."

Shames has been involved at the Hillel since 2008. Her main priority as the executive director is to build relationships with the Hillel's student leaders, and "be available to the staff, students, parents, and community," said Shames, "and to be responsive to them."

In addition to hosting Friday night dinners—which bring in about 300 students every week—Hillel offers High Holiday services to students. "Students have to make the decision of whether they are going to miss their afternoon classes to come to services," said Shames. This is one example of when students must make their own Jewish choices.

"When the students arrive as freshman, many have been in youth groups or gone to summer camps and know one way of being Jewish," said Shames. "By coming to Hillel, students are exposed to lots of different ways of being Jewish."

There are over 55 student groups that make up U-M Hillel. Group categories include: Culture, Dialogue and Identity; Health and Environment; Israel; Outreach; Religious Life; and Social Action. The goal of all these programs is to reach out to students on campus based on their interests. "The mission of Hillel is to enrich the lives of Jewish students, so that they can go out and enrich the Jewish world and community," Shames said. Hillel aims to cultivate a Jewish community that is caring, diverse, pluralistic, welcoming, and actively inclusive.

By the time a student graduates from college, Hillel strives to empower him or her through student leadership. "By graduation time, Hillel hopes that students will go out and bring the respect for differences they have learned," said Shames. "Overall on campus, students graduate having a better sense of themselves and who they want to be." During the four years at U-M, students are able to experience many different ways of learning; this helps them determine their next steps and path forward in life.

For current high school students, getting a head start in college preparations never hurts. "In college, students will be faced with meeting lots of kids who are different from themselves," said Shames. She hopes that before college, students will learn skills that will help them ask questions and explore the differences of others. Once at college, students will have to cope with a lot of academic and social pressures. "I hope that they are given training, so when students see others pressured by something they find offensive, students feel that they have the skills and tools to speak out," Shames said.

The transition from high school to college can be a tough one overall. Having a community such as Hillel to guide you, helps make the process a much easier one. ■

Class for women offered on counting the Omer

Jade Jansen, special to the WJN

Pardes Hannah will offer an eight-week class taught by Lucinda Kurtz that explores, from a feminine perspective, the practice of counting of the omer during the 49 days between Passover and Shavuot. The counting of the omer has evolved over time as a way of linking the liberation of the Jews from Egypt and the Divine Revelation given through Moses at Sinai as a covenant between God and the Jewish people.

This time period of counting is an opportunity for introspection and a spiritual preparation for receiving the Torah. It is a time of leaving "*Mitzrayim*," Egypt, a place of limitation, boundaries, and restraint and moving into a place of greater freedom and expansiveness.

From a Kabbalistic perspective, it's a time to explore the mystical path of deep relationship between self and the Divine. Counting of the omer is based on the central symbol of Kabbalah, the Tree of Life and its *sephirot*, the attributes of the Divine that manifest in our bodies and on earth. The class will focus on the seven lower *sephirot* that are the major gateways for the seven weeks of the omer.

Using meditation, chant, ritual, embodied energetic exercises, connection to nature and stories, this class will create a sacred circle of women. Moving through this time of symbolic purification, each person will be supported in releasing patterns of limitations that has blocked her full expression and encouraged to embrace her unique truth.

The classes will be held on eight consecutive Wednesday evenings, from 7–9 p.m., from April 1 through May 20. The first class will provide the foundation of knowledge for the seven weeks of counting the omer that will begin the Wednesday of Passover. For more information on cost and location, contact Lucinda at 635-9441 or lucindakurtz@comcast.net.

The opportunity to play in Maccabi Pan American Games

by Ori Hoffer

For soccer fans, a trip to the World Cup or an English Premier League match may be the ultimate soccer experience, but for me, being a spectator wasn't enough. I'm a lifetime recreational player who played only a few minutes of varsity soccer in high school, but now, incredibly, I find myself a member of the U.S. Masters Over-45 team that will be competing in the 13th Maccabi Pan American Games in Santiago, Chile.

I grew up playing the game in Ann Arbor, despite always being one of the smallest guys on the field. Through rec leagues, high school, college intramurals, coed squads, and men's teams, I never left the game behind, and when the opportunity came to represent my country and compete on an international stage, I had to take a chance.

I applied to the Maccabi organization and was invited to an October training camp in New Jersey and then to January's King Cup tournament in Las Vegas where after a strong showing, with a goal and two assists in four games, I was honored and thrilled to have Maccabi USA Head Coach Alan Bodenstein name me as one of the first 12 players for the team going to Santiago this December.

Each member of the Maccabi delegation is responsible for raising $6600, with the funds going to support scholarships for youth team members, and other Jewish sports programs across the country. My fundraising theme is "if I've played with you, or prayed with you," so whether you were on the Tyrants, Tappan or Pioneer teams, or in the Jewish Cultural School, Beth Israel or Hillel, if you'd like to support my goal and follow my efforts as I prepare for the Games, you can visit my page at http://support.maccabiusa.com/goto/ori.

Like Queen Esther, modern-day Jewish women making a difference

by Alina Dain Sharon/JNS.org

Most Jewish women have at least one childhood memory of wearing a Queen Esther costume for Purim. Esther's image is ubiquitous in the collective Jewish consciousness, not only as the character in the Purim story who outwitted the villain Haman in order to save the Jewish people from annihilation, but as a symbol of a strong and intelligent woman. No wonder so many little girls want to dress up as Esther.

Like Esther before them, there are plenty of modern-day Jewish women leaving a strong mark on our society. Admittedly, the following list only scratches the surface of Jewish women making a difference, but here is a sampling of those who have made headlines for channeling their inner Queen Esther.

Jennie Rosenfeld: trailblazing spiritual advisor

Jennie Rosenfeld, a native of Riverdale, N.Y., on Feb. 2 began a new role as manhiga ruchanit (spiritual advisor) in the Israeli community of Efrat. Rosenfeld officially began her position on Feb. 2 and she is the first woman in the history of Israel to fill such a role.

CREDIT: MEIR KRUTER/KRUTER PHOTOGRAPHY

Jennie Rosenfeld

Efrat's decision to name a female spiritual leader has been met with controversy in Israel, whose government does not recognize women rabbis. But Rabbi Shlomo Riskin, the chief rabbi of Efrat, said he made the decision because Jews "are living in very special times in which religious education extends to women on a very high level."

"I am standing on the brink of something very exciting, and there is a sense of hopefulness that this will lead to good for the Jewish community and help bring people closer," Rosenfeld, 34, recently told JNS.org.

Scarlett Johansson: principled actress

Jewish-American actress Scarlett Johansson took a principled stand last year when she stepped down as a global ambassador for the non-governmental organization Oxfam International, which had criticized her for serving as a pitch woman for SodaStream, the beverage-carbonation company that has a factory in Judea and Samaria.

Johansson said in an interview with the *British Observer* newspaper that she was "aware of that particular factory before I signed [with SodaStream]. And it still doesn't seem like a problem—at least not until someone comes up with a solution to the closing of that factory and leaving all those people [working there] destitute." She added that the SodaStream factory, which employs many Palestinians and has an on-site mosque, is "a model for some sort of movement forward in a seemingly impossible situation."

Doron Matalon and Yityish Aynaw: Miss Israels making a statement

This year's Miss Israel, Doron Matalon, was accused of photo-bombing Miss Lebanon Saly Greige, who distanced herself from her competitor due to criticism of the photo in Lebanon. But Matalon denied wrongdoing and struck a more peaceful tone on the relations between enemy nations, lamenting, "Too bad you cannot put the hostility out of the game.

CREDIT: INSTAGRAM

The photo posted on Instagram by Miss Israel (far left), Miss Lebanon (second from left)

"I hope for change and I hope for peace between us, and even just for three weeks, just between me and her," Matalon told *NBC News*. "We need to remember that we represent the country and the people, not the government and not the political issues."

In 2013, Yityish Aynaw became the first Ethiopian-Israeli contestant to win the Miss Israel beauty pageant. A former Israeli army officer, Aynaw made aliyah with her family as a child. During the competition, she told the judges that civil rights leader Dr. Martin Luther King, Jr. is her hero, saying that King "fought for justice and equality, and that's one of the reasons I'm here."

The late Bess Myerson: only Jewish Miss America

The only Jewish Miss America, Bess Myerson, died last December at the age of 90. Myerson is known not just for winning the 1945 Miss America crown, but for defending her Jewish identity during the competition. Organizers asked Myerson to change her name to Betty Merrick, but she refused. Later on in life, Myerson campaigned against anti-Semitism for the Anti-Defamation League (ADL) and was named ADL's Woman of the Year in 1965.

Or Cohen: first female commander of an Israeli Navy vessel

Israel Defense Forces Capt. Or Cohen, who is currently a navigation officer on a missile boat, will become deputy chief of a patrol boat pending final confirmation by the Israeli Navy's commander Maj.-Gen. Ram Rothberg, who gave the initial approval in November 2014. This is the first time a woman has been appointed as a vessel commander in the Israeli Navy.

"My life's dream is coming true," Cohen said. "I'm very excited and I'm grateful for the opportunity and the trust the senior command has in me. As an IDF officer, I believe in the integration of women into meaningful combat roles and I'm glad that I've been given the chance to have influence."

Iris Yifrach, Bat-Galim Shaar, Rachel Frenkel: mothers turning tragedy to unity

After Hamas's kidnapping and murder of Israeli teens Eyal Yifrach, Gilad Shaar, and Naftali Frenkel last summer, their mothers, despite their overwhelming grief, decided to campaign for Jewish unity. Since then, Iris Yifrach, Bat-Galim Shaar, and Rachel Frenkel, in partnership with Jerusalem Mayor Nir Barkat, have launched the Jerusalem Unity Prize in memory of their sons.

CREDIT: JERUSALEM UNITY PRIZE VIA YOUTUBE

(L to R) Mothers of the Israeli teenagers Irish Yifrach, Bat-Galim Shaar, and Rachel Frenkel

The prize of up to 100,000 shekels (approximately $25,600) will recognize "the efforts of organizations and individuals in Israel and the Diaspora who actively work to advance unity throughout Jewish communities and Israeli society."

"For many years, Eyal talked about unity and connecting to others," Iris Yifrach said. "The most appropriate way to pay tribute to his life is to commit ourselves to these ideals."

Hessy Taft: 'Aryan' baby

Eighty years ago, 6-month-old Hessy Taft's picture was selected by the Nazis, reportedly chosen by Nazi propaganda minister Joseph Goebbels himself, as the image of the ideal Aryan baby. The picture was distributed on postcards far and wide, and nobody—the Nazis included—ever discovered that this puffy-cheeked baby was actually Jewish.

Perhaps the sweetest revenge of all is that Taft is still alive and still working, as a professor of chemistry in New York. Taft, 80, never intended to be a symbol for the survival of the Jewish people, but she has become just that.

Rose Marchick: prolific foster mother

Rose Marchick is the biological mother of three and adoptive mother of two, but her maternal instinct extends far beyond that. As of last year, she had been a foster mother to more than 150 children over the course of nine years in Olathe, Kan.

CREDIT: PROVIDED PHOTO

Lenora, 20; Tyler, 18; Marchick; Jacob, 10; Lily, 12; husband Clint; and Dasha, 13

Marchick's foster home is one of the only homes in the area that will take in severely troubled children, and it's the only Jewish-run foster home. The foster children themselves are usually not Jewish, but they are always invited to Shabbat dinner, lunch, and even synagogue. She keeps accessible a bookshelf of Judaic wisdom—and books of other religions—to offer spiritual guidance to the youths.

"The kids need a home, and we have one," Marchick told JNS.org last year. "It's no more complicated than that."

Gillian Rosenberg: member of anti-Islamic State fighters

Canadian-Israeli Gillian Rosenberg, 31, stunned the world last November with the announcement that she had joined Kurdish forces in their fight against the Islamic State terror, becoming the first non-Iraqi woman to do so.

Rosenberg later put fears to rest by denying reports that Islamic State had captured her.

"[The Kurds] are our brothers. They are good people. They love life, a lot like us [Israelis], really," Rosenberg, a former Israel Defense Forces soldier, told Israel Radio.

Leora Maccabee Itman: community-building social entrepreneur

In August 2014, NEXT: A Division of Birthright Israel Foundation and the Natan Fund announced three recipients for the 2014 Natan/NEXT Grants for Social Entrepreneurs. Among the winners was Leora Maccabee Itman, founder of TC Jewfolk, a start-up that uses social media and community-based journalism to connect, engage, and inspire young Jews in Minneapolis and Saint Paul, Minn.

TC Jewfolk promotes what it calls "a thousand ways to be Jewish," bringing myriad Jewish voices together to reflect and forge diverse connections to local and global Jewish life. Itman is also an attorney at Maslon, Edelman, Borman & Brand, LLP.

Violet Spevack: author of newspaper column spanning five decades

On Jan. 30, writer Violet Spevack announced her retirement after more than 2,500 columns over the course of 50 years for the *Cleveland Jewish News*. The 98-year-old Spevack's "Cavalcade" column is believed to be one of the longest continuously published weekly columns in America.

"I've had the time of my life covering our Jewish community through the lens of my society column," Spevack wrote in her final column. "I can't thank you all enough for reading my columns and most of all, for letting me into your homes every week." ■

CREDIT: CLEVELAND JEWISH NEWS

Violet Spevack

What is the name "Purim" all about?

by Binyamin Kagedan/JNS.org

The names of religious holidays are usually fairly straightforward, pointing us to the central symbol or theme of the festival. Pesach refers to the ancient lamb offering, the *korban pesach*; Shavuot, meaning "weeks," points to the careful counting of seven weeks that precede it; Sukkot are the booths that Jews inhabit during the celebration of that name.

REMBRANDT HOUSE MUSEUM VIA WIKIMEDIA COMMONS.

A painting of the triumph of Mordechai

But just what is the name "Purim" all about?

Purim is a plural noun, but incidentally, not a Hebrew one. *Pur*, as I will explain in more detail below, is an Assyrian word meaning "lot," some object involved in a game or ritual of chance. The Megillah (or "Scroll") of Esther, whose reading is the highlight of the Purim liturgy, uses the word *pur* to describe the method employed by Haman to choose the day on which the Jews of Susa (or Shushan) were to be massacred. For the benefit of its Hebrew speaking audience, the megillah offers an on-the-spot translation: *hipil pur hu hagoral*, meaning "he cast *pur,* that is, lots," goral being the common biblical term for a lottery. We can infer from this quick annotation that even ancient readers of the megillah would have been unfamiliar with the word *pur*.

That's not to say that ancient Hebrews were strangers to methods of chance. The most famous use of goral in the Hebrew bible was the so-called scapegoat ritual of the Yom Kippur liturgy. Two goats were placed on either side of the high priest; one would be sacrificed upon the altar, the other would pushed off a cliff on the edge of Jerusalem. The choice of which goat was to be used for which purpose was decided by lottery. The high priest would reach his hands into an urn containing two slips of paper, one reading "for the Lord" and the other reading "for Azazel" (the precise meaning of which is another biblical linguistic mystery). The slip that ended up in his right hand would designate the fate of the goat on his right, and the same for the left. The element of randomness in this practices put the outcome squarely into the hand of fate, or the will of heaven.

What then do we know about Haman's *pur*? In a fascinating 1983 article for The Biblical Archaeologist titled "The First Purim," William Hallo explains that the *pur* was nothing less than the oldest game in human history: dice. As the curator of the Yale Babylonian Collection, Hallo had under his care a clay cube dating back to the 9th century BCE, which belonged to a minister of the Assyrian king Salmaneser III. A portion of the cuneiform text inscribed on the cube reads, "Iahali the grand vizier… in his year assigned to him by lot (*pur*) may the harvest of the land of Assyria prosper and thrive, in front of the gods Assur and Adad may his lot (*pur*) fall." Here we see two striking similarities to the megilla text. Firstly, in both places the pur is used to make a decision about calendar time; secondly, both sport the verb "fall," as in "Haman caused the pur to fall (*hipil pur*)."

So how did it work? Hallo suggests that the ancient dice were dropped or thrown (that is, made to fall) from a specialized bowl toward statues of the gods, in this case Ashur and Adad. With each minister casting their own dice, the hope was that one's own cube would end up in some desirable position, perhaps closest to the idol. The prize was extremely valuable—the winner of the game had an entire year of the king's reign named after him (e.g. the "year of Iahali"), resulting in wide scale publicity and immortalization in the official chronicles.

Exactly how similar Haman's use of the *pur* would have been to Iahali's is still not clear. Scholars assume that the Scroll of Esther was written in the late Second Temple period, centuries later than Salmaner III's reign, and the practice of *pur* may have evolved and changed by over time. There is still much more for archaeologists and biblical historians to uncover. In the meantime, novel insights like this one continue to de-mystify and animate our ancient texts. The image of Haman rolling his dice enhances the color and drama of this most distinguished Jewish tale about the twists and turns of fate. ■

Binyamin Kagedan has an MA in Jewish Thought from the Jewish Theological Seminary of America. He can be reached at bkagedan@gmail.com.

Chabad and JCC to host "60s" Purim party

Chana Sara Elias, special to the WJN

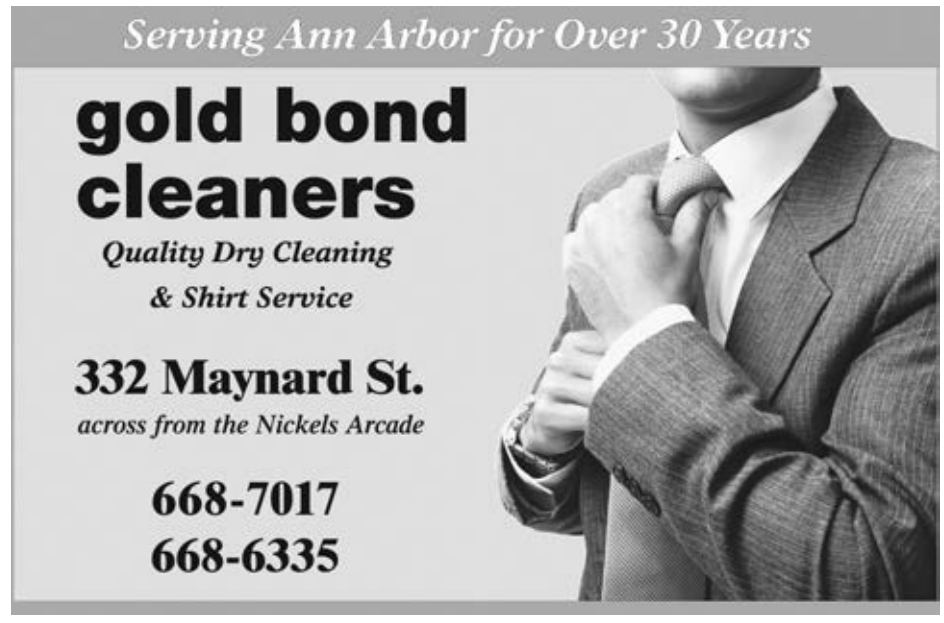
If King Achashverosh lived during the '60s, the Purim story might have been a bit more colorful and hamantaschen might be filled with sunflower seeds rather than poppy seeds. Chabad and the Jewish Community Center are once again teaming up to celebrate Purim in a far out way and unite Ann Arbor's diverse Jewish community. This year's event, on Thursday, March 5 at the JCC, will be flash back to the 1960s–a prime time in Ann Arbor's history–including themed activities such as tie-dying and sand art. Joining for the first time will be Sunshine Entertainment, a two-person fire troupe performing a story-induced fire show.

The event will begin with the customary megillah reading at 5:15 p.m. enhanced by an animated slide show telling the story of Purim. There will be a tie-dye backdrop where pictures will be taken to prove participants' time-travel and to show off their costumes. According to the Chabad-JCC duo, far out '60s themed costumes are a good way to repurpose the shag carpet keeping that has been keeping many basement floors warm.

"You do not want to miss this event," says co-organizer and JCC Youth, Camp, and Family Programs Director, Ethan Krasnow. "It will have everything you need to make your Purim a memorable one." All participants arriving in a costume will receive a prize.

According to co-organizer and Camp Gan Israel director Shternie Zwiebel, "This is a great even to keep the kids excited, the parents socializing with old and new friends alike." Sunshine Entertainment's fire performance will be at 5:45 p.m. following the enhanced megillah reading. While they may eat fire, participants will eat a delicious dinner afterwards. Dinner will be served at 6:15 p.m. ■

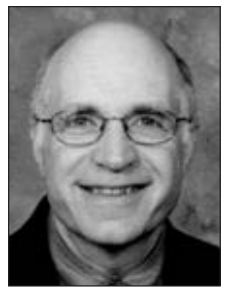
For more information, contact Shternie Zwiebel at director@mycampganisrael.com.or Ethan Krasnow at ethankrasnow@jccfed.org.



Celebrating Purim during difficult times

by Rabbi Robert Dobrusin

The festival of Purim is the happiest of Jewish holidays. It is a time of relatively unrestrained celebration: feasting and drinking (hopefully responsibly!), sharing gifts with friends, giving tzedakah with an open hand and an open heart and hearing Megillat Esther read in the synagogue accompanied by puns, jokes, skits and general merriment.



Rabbi Robert Dobrusin

Although the calendar tells us that when Adar, the month of Purim, comes in, our joy should increase, that joy is tempered this year by the reality of increased anti-Semitism in the world. We have seen over the past months incidents of anti-Semitic violence in so many places in Europe and elsewhere and recognized the fear in the eyes of so many of our brothers and sisters throughout the world.

As we read the Megilla this year and hear of Haman's plot to destroy the Jews of Shushan, it is more difficult than it has been in recent years to see the story of Purim only as a story of the past. We shudder to think of those in this world today who spew the same kind of hatred that Haman spread in Shushan and consider what we must do to stand up for our people and stand up for our faith.

We are justifiably scared by the state of the world today. We must be vigilant to insure that we are doing all that we can do for our brothers and sisters who are in danger. It is true that kol yisrael arevim zeh bazeh; all Israel is intertwined with each other. We are all responsible for each other and must depend upon each other for support in difficult times.

Each of us will act on that responsibility in different ways: through the giving of tzedakah, through personal outreach to Jews in danger, through political action, through prayer and by other means as well. As we approach Purim this year, we need to all ask ourselves what we, as individual Jews, are doing to confront the dangers around us.

But, I believe that we are misguided when we define our commitment to our people only in terms of proudly fighting anti-Semitism. We must think about our own lives as Jews and how we positively reflect what it truly means to be a Jew. In that spirit, I would like to share an excerpt from the sermon I delivered at Beth Israel on Rosh Hashana this past September. You can find the entire sermon on the Beth Israel website.

Commitment to the Jewish people is not only a matter of stating an identity or being concerned about the safety of other Jews.

Identity and sincere concern for our survival are simply not enough.

We need to be extremely careful when we connect the need for heightened Jewish identity with fear of victimhood or potential victimhood. It should not take a threat to our people to arouse a sense of Jewish consciousness. We must respond to threats but we can't thrive on them and they alone can't be the basis for our identity.

We must go beyond expressions of solidarity born from victimhood and find the personal substance and meaning in actions not only on behalf of the Jewish people but also for ourselves as Jews in order to keep our people alive. We need a mission as a people more than survival. We need to see Judaism as a positive part of our lives, a way to grow, to reach higher, to be the people who moved on from Sinai to live more fully as menches, as human beings.

This is certainly critical if we expect our people to survive. Our children and grandchildren will not be moved by warnings about the threats to our people alone. They want to hear a positive reason why we identify as Jews, a reason more than just to be part of a community or a people. They need to see the beauty and richness of our tradition, our wisdom and our values to be convinced that being a Jew matters and to care about our future.

We can't celebrate this Purim in a vacuum. We can't close ourselves off from the pain and fear of our brothers and sisters. We can't deny the fear we have in our own hearts for the future of our people and our community.

But, Purim is not just about protecting ourselves from danger. It is about standing up for who we are and what we believe as a people. It is about gathering in our communities and recognizing the rituals, traditions and values which are at the core of who we are. ■

Lots to think about on Purim

by Rabbi Aharon Goldstein

Wednesday night, March 4, begins the holiday of Purim.

The time period that the miracle of Purim took place was one of the best times the Jewish people ever had in exile. We had a tremendous influence on the government. Mordechai, being the head of the Sanhedrin, was one of the ministers in the palace of the king. Esther, a Jewish woman, was the queen of the empire! Never in any of our exiles throughout history did we, the Jewish people, have such great influence as during this time of Purim. So one might think that this time under King Achashveirosh would be a time of great security for the Jews. In actuality it was just the opposite. Amidst all the security our ancestors had, an evil decree arose calling for the murder of all the Jews in one day. A decree such as this had never happened in all of Jewish history. In all of the other times of exile, except Egypt, the Jews were dispersed amongst multiple nations. The Rabbis considered this as a blessing from God for Jewish safety and survival - for if one nation decided to harm the Jews, the Jews could flee to another nation. In Egypt, all the Jews were in one nation but the decree was not against all of the Jews – only the male infants. But this decree by Achashveirosh covered the entire world where Jews lived. The Persian Empire at that time was over the entire known world – so there was nowhere to escape. Furthermore, the decree specified that all the Jews should be killed in one day. So there wasn't time to run away to another place for safe refuge even if there was someplace.

Rabbi Aharon Goldstein

So a question arises: If the Jews were in a safe secure environment, how could they be threatened with such a terrible decree? To answer the question we'll look in the Talmud. It tells us why the Jews were deserving of such a terrible decree. It explains that King Achashveirosh made a great feast and invited everyone including the Jewish people. The Jews came to the great feast and celebration. So what was the problem? The Jewish people had become so assimilated in Persian culture that they fit in seamlessly to this feast of gluttony, debauchery and general focus on physicality. This assimilation was a grave threat to Jewish religious and cultural survival. Jewish existence and the Natural, physical world are polar opposites. The fate and survival of the Jewish people is not based on the rules of Nature. Rather, it is based on our level of adherence to God's laws of Torah and Mitzvot that were given to Moses at Mount Sinai. So, according to the rules of Nature, the Jews were in a very secure, influential position under the rule of Achashveirosh. But as soon as they began to lower themselves to seriously assimilate into Persian culture, as evidenced by their wholehearted enjoyment and participation in the King's celebration – eating food that was not kosher and other symptoms of assimilation and abandonment of Jewish values, the seed was sown for the emergence of this terrible decree. This answers the question by illustrating that Jewish survival is not based on Natural circumstances but rather on our relationship with God as evidenced by our conduct.

We see a further elucidation of this explanation by the strategy of the Jews to annul the decree after it was enacted. They didn't only go through the Natural channels of legalities and personal connections, and diplomacy to annul the decree. The first thing Queen Esther said to Mordechai was that they had to entreat God and do spiritual activities - specifically, fasting and repentance. She said: " Gather the Jewish people and they should fast three days and three nights. And I shall also fast for three days." According to the laws of Nature, after fasting for three days a Queen would not present a very favorable physical impression on the King she was trying to entreat! This reiterates the concept that a Jew cannot rely only on the Natural channels– but must act through the spiritual channels as well to nullify a decree.

Mordechai and Esther rose to the top echelons of Persian society via the Natural channels and should have been secure by that measure. They knew that the evil decree didn't come about due to the lack of political or social connections or other Natural reasons. They also knew that the salvation of the Jewish people would not come about through the channels of Nature but rather through spiritual means – because salvation ultimately comes only from God. What, specifically, would bring salvation? Correcting the behaviors that caused the decree would be the solution. So all the Jews gathered together and fasted and prayed for forgiveness and repented. In fact, this process of repenting went on for an entire year. This effort resulted in the reversal of the decree – Haman was hanged on the gallows rather than Mordechai and the Jews were granted the ability to repel any attacks made upon them – thus preventing any aggression.

From this we learn an eternal lesson. There are those that think that diplomacy, politics and other Natural means will guarantee the survival of the Jewish people. We have to remember that the channels of Nature are only external garments that we use as a means to an end to gain our true security from our true source. What really makes us secure is our strength in observance of Torah and Mitzvot. If, God forbid, a bad situation befalls the Jewish people, we have to immediately look into our deeds and correct them. Once we correct whatever has to be corrected in the spiritual realm, we can then go through the channels of the Natural world to secure well being. This is the lesson we learn from Purim – the existence and security of the Jewish people is dependent on our commitment to Torah and Mitzvot. If the commitment is there then God will see to it that we are always safe and sound. ■

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EQUAL HOUSING LENDER

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Temple Beth Emeth March events

Avital Ostfield, special to the WJN

PHOTO CREDIT: CARRIE BANK

A TuB'Shevat Seder with TBE's Religious School, February 2015

Beginning Jewish Yoga

Thursdays, March 5, 12, 19, 26; noon–1:15 p.m.
Temple Beth Emeth Social Hall.

Semester runs through March 26, $15/class. For more information, contact aostfield@templebethemeth.org.

Nosh and Nowledge Series

Monday, March 9, 7 p.m.
Thursday, March 12, Noon

My Happiness Bears No Relation to Happiness: A Poet's Life in the Palestinian Century, by Adina Hoffman

My Happiness is a biography of the Palestinian poet Taha Muhammad Ali. Hoffman, an American Jew living in Jerusalem, makes clear that this is not a story about Palestinians alone. "For better or worse," she notes, "there are others in this picture, and I am one of them. "As it places Muhammad Ali's life in the context of the lives of his predecessors and peers, *My Happiness* offers a sweeping depiction of a charged and fateful epoch. It is a work that Arabic scholar Michael Sells describes as "among the five 'must read' books on the Israel-Palestine tragedy."

Shalom Gever

Mondays and Wednesdays, March 2, 4, 9, 11, 16, 18, 23, 25, 30., 4:30–8 p.m.

Temple Beth Emeth's Martial Arts for Health, Fitness and Self-defense. Open to grades K–12. Grades K–2 meet from 4:30–5:15 p.m., grades 3–5 meet from 5:15–6 p.m. or 6:15–7 p.m., grades 6–9 meet from 7:15-8 p.m., and grades 10–12 meet from 7:15–8 p.m. Questions? Contact Rabbi Peter Gluck at info@shalomgever.com or SooJi Min at 665-4744.

Social Action Shabbat

Friday, March 20, 7:30 pm

Join in for a Shabbat with a sermon from Lee Gordon and oneg to follow. And join in for the rest of the weekend events!

Building a Shared Society Together: Multicultural Education and Peacemaking In Israel
Saturday, March 21, 8 p.m., St.Clare's Church/ Temple Beth Emeth
Overcoming the Jewish–Arab Divide in Israel: Building a Model of Integrated Schools and Communities
Sunday, March 22, 4 p.m., Jewish Community Center of Greater Ann Arbor

RSVP to handinhanda2@gmail.com indicating which event(s) you plan to attend.

Co-sponsors: Temple Beth Emeth, St. Clare of Assisi Episcopal Church, Jewish Federation of Greater Ann Arbor, Jewish Cultural Society, Beth Israel Congregation, Ann Arbor Reconstructionist Congregation, Chelsea First United Methodist Church, First Presbyterian Church of Ann Arbor, Interfaith Council for Peace and Justice, First Unitarian Universalist Association of Ann Arbor, University of Michigan Hillel.

Looking for something to do for Purim?

Wednesday, March 4, 5 p.m.

An all ages Purim Carnival with a kick off *Megillah* reading. Games, crafts, and other great activities for kids, families and everyone!

TNT celebrates Purim

Wednesday, March 4, 8 p.m., Live, 102 S. First St.

Join the twenties and thirties group (TNT) for a night of debauchery at a private Purim party!

Adult Purim party

Saturday, March 7, 7 p.m.

Join the community to celebrate in style! Casino games, karaoke, costume contest, live and silent auctions, DJ, dancing, yummy treats! $36/presale and $40 at the door. Don't miss the event everyone will be talking about!

Caring Community town hall meetings

Tuesday, March 17, 7 p.m. and Friday, March 20, 12:30 p.m.

Join in for a structured conversation and information collection pertaining to the future of caring community. Need rides? Meals delivered? Have ideas about these kinds of services? Come share insight at either gathering. For more information contact aostfield@templebethemeth.org.

[E]met: An conversation about death

Monday, March 16, 7 p.m.

Remember the two topics never discussed at the dinner table—sex and death? Come join the ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief.

continued on next page

This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Once Upon a Purim

Wednesday, March 4, 6 p.m. Purim Dinner with 4th Grade Purim Shpiel (play); 7 p.m. Maariv Service and Megilla Reading

The evening begins with a dairy dinner and 4th grade students performing a Purim Shpiel, followed by a full megilla reading punctuated by acts performed by adults with a storybook theme.

Adults and children alike are encouraged to wear costumes. Copies of the Book of Esther with translations (including large print editions) as well as noisemakers will be provided to everyone in attendance. During the celebration, Beth Israel's Social Action Committee will collect *matanot laevyonim* (monetary gifts for the poor that are traditionally given on Purim). The evening will conclude with hamentashen and other refreshments.

Purim Morning Megilla Reading

Thursday, March 5, 8 a.m.

A Shaharit Service and complete megilla reading will be held beginning on Purim morning, with a light breakfast following. .

Red Cross Blood Drive at Beth Israel

Sunday, March 22, 9:30 a.m.–3:30 p.m.

Beth Israel's annual blood drive will be conducted in the Beth Israel Social Hall. Freshly baked cookies and hot chocolate will be served. Each donor answers a critical need that cannot be supplied in any other way.

To sign up online, donors are asked to visit www.givelife.org. Beth Israel's sponsor code is bic13. The donor will then have to fill out a registration page. If there are problems in signing up online, donors may call Tamar Weaver at 677-1736 who will be glad to help. Walk-ins are always welcome.

Spotlight on J.P. Dessel, archaeologist

"The Temples of Tell Tayinat, Turkey and Connections to Ancient Israel "
Sunday, March 29. 7:45 p.m.

Dr. Dessel will present the most recent discoveries from his renewed excavations at the site of Tell Ta'yinat, Turkey, Located astride the Orontes River, Tell Ta'yinat, ancient Kunulua, is the capital city of Neo-Hittite kingdom of Patina/Unqi, and is by far one of the largest and most dominant cities in Levant. It's reputation reached as far south as Judah, where Isaiah (10:9-10) referred to it as Calno, one of the "…kingdoms filled with idols." Seven seasons of excavation have uncovered very rich Iron Age levels (12th–6th centuries BCE) including two temples, similar in plan to the Solomonic Temple in Jerusalem—extraordinary Neo-Hittite monumental statuary and inscriptions, and a temple archive that includes a Vassal Treaties of Esarhaddon (672 B.C.E.) that mentions the Philistine city of Ekron.

J. P. Dessel

Dr. Dessel is the Steinfeld Associate Professor of Near Eastern History and Archaeology in the Department of History and the Steinfeld Program in Judaic Studies at the University of Tennessee, Knoxville. He is currently a field director at the site of Tell Tayinat and has over 27 seasons of field experience in Israel, Egypt, Turkey and North America.

A Dessel discovery

This lecture, which is free of charge, is a part of the Spotlight Series that highlights individuals from Beth Israel's amazingly talented congregation. Refreshments are served

Shabbat Limmud

Saturday, March 14, 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Lunch & Learn Series

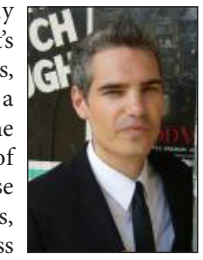
Wednesdays, March 4, 11, 18, 25; Noon–1:15 p.m.

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided. Held at Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue).

The Comedy of Joel Chasnoff— Beth Israel's 2015 Fundraiser

April 26, 7 p.m.

Joel Chasnoff has been described as "not your grandfather's Jewish comedian," but you would be comfortable taking your grandfather (and your kids) to enjoy a fun-filled evening of his comedy. Widely acclaimed for humor that's clever, sharp, and hilarious, Chasnoff's comedy is a 180-degree turn from the Borscht Belt comics of old. Audiences as diverse as synagogues and JCCs, students at the Holy Cross College, and U.S. Marines stationed at Okinawa have given Joel rave reviews. His comedy is a mix of personal anecdotes and keen observational humor.



Joel Chasnoff

Chasnof will be bringing his unique talents to Beth Israel on the occasion of its annual fundraiser. The evening will begin at 7 p.m. with an ice-cream social. In addition to the evening performance, Chasnoff will also offer a comedy workshop for teens earlier in the day. These fundraiser events have become a cherished tradition at Beth Israel as venues for community building (aka "shmoozing"), and for raising necessary funds for the congregation.

There are also have opportunities for those who might consider becoming event sponsors. For more information, please contact Linda Bender (lbogreen1@gmail.com). Sponsorships are available for $1,000. All sponsors are invited to a reception with Chasnoff at 6 p.m, with drinks and hors d'oeuvres catered by Amanda's Kitchen. They also receive 2 tickets to the evening event.

A native of Evanston, Illinois, Joel Chasnoff made his stage debut at age 10, when he played the King of Siam in the Solomon Schechter day school Hebrew version of *The King and I*. Nine years later, Chasnoff tried stand-up for the first time when he performed a thirty-minute set at Smokey Joe's on the University of Pennsylvania campus. The next two summers, Chasnoff was as an on-field performer with the Philadelphia Phillies in a fruitless attempt to entertain 40,000 of the world's heaviest drinking sports fans. After graduating from Penn, Chasnoff served as a tank gunner in the Israel Defense Forces. Chasnoff's memoir, *The 188th Armored Brigade*, is a brash and gritty depiction of his year in combat that Kirkus Review calls "horrifyingly hilarious." When he's not on tour, Chasnoff teaches stand-up comedy at the 92nd Street Y in Manhattan.

Interested persons asked to call 665-9897 for further information. Individual tickets start at $54 per person.

Tot Shabbat

Saturdays, March 14 and March 28; 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the 2nd Saturday of the month, and by Jake Kander on the second Saturday of the month. It includes songs, the mysterious "Shabbat Box," a Torah procession with stuffed Torah toys, and a kiddush for tots. There is no charge for this program.

Mini Minyan (Kindergarten–2nd grade)

Saturday, March 14; 11 a.m.

At Mini Minyan, kids celebrate Shabbat with the songs and stories while also learning prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. ■

[E]meth is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others, And of course, to share a nosh. This is co-facilitated by Brian Ashin and Rabbi Levy. For more information, contact aostfield@templebethemeth.org.

Men's Torah study reinvented

Monday, March 9 and 23, 7 p.m.

A men's Torah discussion group will be led by a lay leader on the 2nd Monday and by Rabbi Levy on the 4th Monday. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Women's Torah study

Mondays, March 2 and 16, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org

Adult Hebrew classes

Advanced Hebrew
Tuesdays, 5 p.m. March 3, 10, 17, 24
Intermediate Hebrew
Tuesdays, 6 p.m. March 3, 10, 17, 24
Beginning Hebrew
Wednesdays, 5:30 p.m. March 4, 11, 18, 25

Rabbi's Lunch and Learn

Fridays, 12:30-1:30 p.m. March 6, 13, 20, 27

Informal discussion. Participants are welcome to bring lunch.

Youth programs

AARTY presents JNN: Jewish Nerd Night; March 8, 7:30 p.m.

Join in for the monthly Jewish Nerd nights directly following Religious School on Sunday.

Families with Young Children (FYC): Shabbat service times every Friday

Fridays, March 6, 13, 20, 27

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m. Dinner for Tot Shabbat, 6:30 p.m. Popsicle Oneg, 7 p.m.

All of your favorite songs, tot bots, tot team, Cantor Hayut and Rabbi Levy will hold Tot Shabbat at 6 p.m. Join in for macaroni and cheese, fish sticks, applesauce, and salad bar at 6:30 p.m. Dinner is just $5 per person and this year you can buy a $20 punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Sukkat Shalom

Fridays, March 6 and 27; 6 p.m. service and 6:30 dinner

Shabbat Services with Rabbi Levy: Join elementary age children and their families for an older version of Tot Shabbat with dinner and a popsicle oneg to follow.

Sifriyat Pijama B'America

Saturday, March 14, 11:30 a.m. in the TBE Library

The Temple Beth Emeth Library has become a partner with Sifriyat Pijama B'America, the Hebrew language children's book club. Similar to PJ Library, SP-BA will send a monthly free book to Hebrew speaking families with children ages 2-8.

Film screening

Sunday, March 15, 4:30 p.m. in the TBE Library

Refusing to be Enemies: The Zeitouna Story

Six Palestinian women and six Jewish women are members of a self-formed group of twelve women calling themselves "Zeitouna," the Arab word for "olive tree." Some of the women are American-born, others are immigrants; one is a Holocaust survivor, another is a survivor of the Nakbah's terror; their ages span 40 years. These women have come together to share a story of purposeful sisterhood, and how the learning and practice of dialogue can be a catalyst for personal transformation and the basis of peace. ■

Networking forum eases transition for new entrants in Israel's 'start-up nation'

by Jennifer Tzivia MacLeod/JNS.org

Half of Israel's new businesses fail within five years, according to a fall 2014 report from the French-based Organization for Economic Co-operation and Development, but a new Jewish National Fund (JNF) initiative is helping olim (new Israeli immigrants) succeed while enjoying the lower rents and broader vistas of northern Israel.

JNF's "Go North" initiative is helping new residents acclimate to a new country and start over, partly by boosting local entrepreneurship. The secret lies in connecting small businesses, said the Nefesh B'Nefesh aliyah agency's Michele Kaplan-Green, who coordinates the Western Galilee Business Networking Forum.

"If you're going to develop a local business, you need to network," Kaplan-Green said. "The forum is in Hebrew, but everyone speaks English. It's very olim-friendly."

Even olim who speak both languages fluently, said longtime Israeli immigrant Sandee Illouz, "sometimes feel more comfortable speaking in English."

Illouz—the executive director of Erez College, a non-profit that offers work skills, entrepreneurship training, and a new JNF-sponsored program in engineering—hesitated to join the Western Galilee forum at first. Amid her busy schedule, she worried that it would be a waste of her time. That changed once she participated.

"Every time I've gone, I've met someone who interfaces with us on some level, whether it's somebody who can help us with marketing, or somebody who's interested in teaching," Illouz said. "Sometimes ideas come up for a new project. I've never gone and not come home with new ideas."

Michal Shiloah Galnoor, managing director of JNF partner organization Western Galilee Now, recently spoke at January's forum meeting to offer best practices for networking as well as social media and online marketing. "There's lots of information, but it's easy for individual small businesses to get lost," she said.

CREDIT: MICHELE KAPLAN-GREEN

New olim sample traditional fudge made by Olivia Eder

Galnoor's organization includes 30 family-owned businesses, from dairy farms to kosher restaurants, to wineries and artisan shops, to cosmetics and group-tour providers. Members pool their expertise to bring more of a "wow factor" to the region in the form of festivals and events. "All our members help market each event," she said.

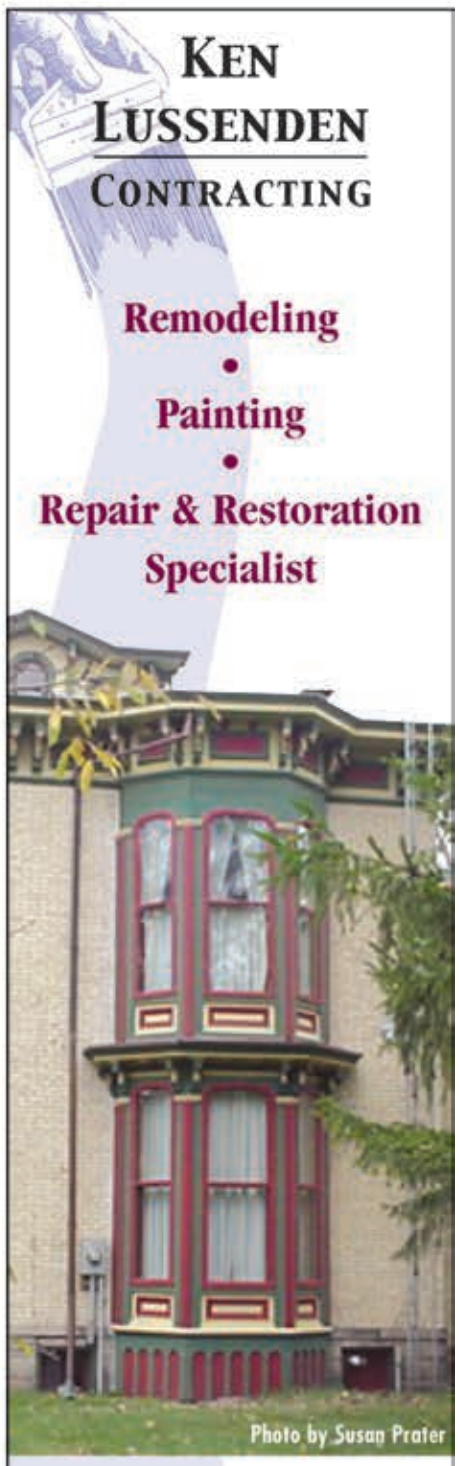
The recent Western Galilee meeting, held in a café at the Ma'arag Arts Center in Kfar Vradim, spotlighted the area's diversity. JNF and Western Galilee Now have supported the arts center, which is now in its fifth year, by funding special needs programs in woodworking, textiles, and computers that assist children and adults from every religious background and ethnicity.

For olim who are starting from scratch and cut off from previous clients and associates, getting to know other local businesses can be part of the "sink or swim" attitude of succeeding in a new place. Entrepreneurship among olim is three times higher than the rate among native Israelis, according to the entrepreneurship organization Gvahim. At a time when start-ups are failing at an alarming rate—even in the so-called "start-up nation"—immigrant entrepreneurs have expressed the need for more of a safety net. "You spin a web," said Kaplan-Green, "and it stays connected."

A second "Go North" forum was held in February. At January's forum, 12 participants seeking insights and concrete ideas listened to a presentation by Shara Shetrit of Nefesh B'Nefesh titled, "Social Media: Reaching and Engaging Target Markets." Participants included Olivia Eder, a fudge maker who made aliyah to Ma'alot from the U.K. in 2013 and brought samples of both traditional English and chocolate fudge; David Heller, a skilled carpenter from Mitzpe Netofa, who made aliyah from Toronto in 2012 to Mitzpe Netofa and wanted to learn how to reach potential customers effectively; and Idan Azoulay, a psychologist and coach with practices in Nahariya and Haifa who shared how he works with businesses and individuals to stay tuned into the local scene.

Shetrit's talk focused on social networking, relationships, and storytelling—with a particular focus on the power of relationship-building.

"Know your customer, get your audience to trust you, become your brand, and be authentic," she said. ■



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PHOTOBOOK MAGIC
with
Susan Kravitz Ayer

Sundays, March 8, 15, 22 and 29
10 a.m.–noon*

*March 15 class will be held 9–11 a.m.

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The fee is $120 – To register, email karenfreedland@jccfed.org

For more detailed information, email susan@susanayerphotography.com.

Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Dr., Ann Arbor, MI 48108

OpEd: 'Start-up nation' Israel's best defense: science education

by Dov Rubin/JNS.org

Due to a seemingly never-ending cycle of war in Israel, the Jewish state is constantly taking great measures to strengthen its military and defend its borders. Fueled by wartime pressures, the "start-up nation" also invests a great deal of time, money, and intellect into the development of advanced defense systems—security technology that has already saved thousands of lives.

Of course, Israel didn't earn its "start-up nation" moniker for its defense systems alone. Many extremely gifted Israeli men and women have channeled their brainpower and

CREDIT: ISRAEL DEFENSE FORCES

A battery of Israel's Iron Dome missile defense system

willpower into the development of successful technologies and enterprises of all kinds. But the sense of urgency brought about by war has forced Israel's citizens to act creatively and responsibility, channeling their talents towards the production of these innovative defense tools and applications.

The most well-known example of this trend is the Iron Dome missile defense system, a virtual military miracle created by Rafael Advanced Defense Systems. The anti-missile system, which is designed to explode incoming rockets before they land, will go down in history for its role in curbing civilian fatalities during Operation Protective Edge. This revolutionary defense product is the work of tremendously gifted people who are devoted to the field of defense.

But technology is only as good as the people behind it. Staying one step ahead of our numerous enemies requires appropriately skilled and well-educated individuals.

Having studied physics and electro-optics at the Jerusalem College of Technology (JCT), and subsequently earning a Ph.D. in biomedical engineering, I understand the central role that education plays in the creation of high-tech products. The persistence and discipline required for a product to mature from the drawing board to a viable consumer product is simply remarkable. In the tech world, there are no true shortcuts, and the secret to staying ahead is based on receiving the best possible education.

Without question, my success—including the establishment of NDS, which became the leading supplier of secure digital TV entertainment delivery and was eventually acquired by Cisco for $4 billion—is due to my education. I owe everything to the institutions of higher learning that molded and formed my thought-processes, thereby charting my future.

It is for this reason that Israel's paltry investment in technology education is so troubling. Education is about more than just personal fulfillment in Israel—the right education for the right people might actually save lives.

The fact is that fewer than 20 percent of Israeli high school students study science.

Staying one step ahead of our numerous enemies requires appropriately skilled and well-educated individuals.

When they graduate to university, an even smaller percentage of students find that they are capable of truly excelling in areas like physics. It is essential that we increase that pool.

To make matters worse, many of our science and technology professors will be retiring in the coming years, so the mentorship framework for those special few students who make it through high school and college with a love of science and technology will all but disappear in the near future.

As a proud graduate of JCT and a lover of Israel who sees the writing on the wall for scientific study in the "start-up nation," I joined JCT's Board of Trustees to ensure that the institution continues providing a framework of educational support focused on science, technology, and professional training. Again, this framework is not just crucial for student fulfillment, but is also a core component of Israel's long-term defense strategy.

With so many students choosing other fields of study, we must encourage the entire Israeli population—including those on the "fringes," like the *haredi* and Ethiopian communities—to study, and to push themselves to excel in, science and technology. And of course, the Israeli government must put the horse before the cart, investing as much in science education as it sets aside for defense technology R&D.

The bottom line is that, as is the case with so many other kinds of battles, education is truly our best defense. It's time we realize the serious personal and national-security contributions made possible by a first-class science education, and insist on the support and funding to make it a reality for our "start-up nation." ■

Dr. Dov Rubin is a native of Brooklyn, NY, and a graduate of the Jerusalem College of Technology. He is an expert in non-invasive medical technologies who currently serves as the senior vice president of marketing and business development at HealthWatch Ltd.

Why Jewish preschool?

Clara Silver, special to the WJN

Parents in Ann Arbor have a wide range of excellent early childhood programs from which to choose. Such is the demand for excellence, that the city of Ann Arbor has double the number of preschools accredited by the National Association for the Education of Young Children than the cities of West Bloomfield, Farmington Hills, Oak Park, Southfield, and Birmingham combined. So given all of these choices, why choose a Jewish preschool?

Because of the way that young children learn, the early years present a golden opportunity to develop in children a durable Jewish identity, filled with positive associations of Jewish life. Young children learn by doing. Over the course of their early years, children construct knowledge of the world around them

Marilyn Price classroom visit, 2014

through their experiences. The daily, weekly, and yearly routine of a Jewish preschool is filled with experiences that create long-lasting associations.

Sarah Okin, whose infant son attends the Jewish Community Center of Greater Ann Arbor's Early Childhood Center says, "We chose a Jewish program in an effort to increase Itai's exposure to the culture of Judaism in a community setting. We feel strongly that the understanding and celebrating of Jewish holidays and values will help shape our little boy into a charitable, compassionate person who prioritizes Tikkun Olam, Tzedakah, and Israel."

Through these kinds of experiences, children in Jewish preschool programs are able to relate to Jewish stories, holidays, and observances in ways that are meaningful to them, providing a foundation for developing a positive Jewish identity.

But, what about knowledge that is not specifically Jewish? All high quality preschool programs provide the experiences that develop literacy, number sense, or emotional regulation – foundational knowledge that stays with children through the course of a lifetime. But in a Jewish preschool program, this knowledge is developed through a Jewish lens. For instance, the concept of a week becomes more than just the order of days; the smell of spices at Havdalah on Mondays and the taste of challah and grape juice at Kabbalat Shabbat on Fridays adds a Jewish frame to the concept of a week. A year is defined not only by the passing of months, but also through the telling of Torah stories. The development of storytelling skills, and the ability to follow a narrative, comes not only from Dr. Seuss, but also from acting out a new part of the narrative of the Torah each week.

Carrie Bank, whose three children also attended or attend the JCC ECC, is not only confident about that decision, but thankful, "When our three kids recite the candle blessings each Shabbat, we are appreciative of the Jewish preschool they have all attended. When our four-year-old comes home each Friday with challah she kneaded with her own hands, and announces, 'let's use this tonight for Shabbat,' we are thankful for our Jewish preschool. When our kids get excited for the Hanukah program at school to give instead of receive, again, we say thank you for their Jewish preschool. For these and all the traditions our kids have learned and incorporated into our lives, we say thanks for our Jewish preschool."

A Jewish preschool affects more than just the children enrolled; there is an effect on families as well. In her 2008 article "Early Childhood Jewish Education – If Not Now, When?" Ilene Vogelstein wrote, "The evidence seems irrefutable. Early childhood Jewish education strengthens the Jewish identity and the Jewish ritual behaviors of parents and impacts parents' future Jewish education decisions. A Jewish early childhood experience serves as families' primary connection to the Jewish community for the majority of the parents and an important connection for many parents. Furthermore, an early childhood Jewish education experience has a positive impact on interfaith families." Many of the families at the ECC find this effect very powerful.

Jen DelProposto, mother of Olivia and Lucas, says, "Having my children enrolled in the ECC has made my family part of a remarkable supportive community. On my daughter's first day, I could not have imagined that four years later so many of our close family friends would be ECC families." In fact, ECC Director Peretz Hirshbein just has to look at his own family to see how important Jewish preschool can be, "When I came to teach at the ECC, my two-year-old daughter Abigail started in the Duck room the same day I started teaching in the Kangaroo room. That day, I had no idea what having her, and later her brother Daniel in our program would do to our lives. We came to the ECC uninvolved in Jewish life. My children feel like the JCC is a second home, our family feels like our synagogue serves as our extended family, our now sixteen-year-old daughter went on the Nahalal teen trip, and our thirteen-year-old son can't wait for his turn next year."

The JCCs of Ann Arbor and West Bloomfield are home to the only Jewish, NAEYC Accredited early childhood programs in the state. For parents considering preschool options, enrollment generally takes place in the spring, as with the JCC ECC. For on more information the JCC ECC, or to learn how to enroll, call 971-0990, email admissions@jccfed.org or visit www.jccannarbor.org. ■

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Summer is the time to play outside

Clara Silver, special to the WJN

The Early Childhood Center at the Jewish Community Center of Greater Ann Arbor took a group of 1-yr-olds outside to their snow-covered playground on the day of the first real accumulation of snow this winter. A year before they had been babes-in-arms unable to explore the snow; now they were venturing out to explore snow for the first time. One boy discovered that the slide was much faster in the snow.

Two other children discovered that climbing the stairs of the play structure had become a tricky proposition. In each case, something very familiar was now a whole new experience. The simple act of going outside in different weather conditions had created a rich new learning opportunity. Unfortunately, the relationship that children have with the outdoors and nature is becoming more and more tenuous.

According to Richard Louv, in his book, *Last Child in the Woods*, "Our society is teaching young people to avoid direct experience with nature… Well-meaning public school systems, media, and parents are effectively scaring children straight out of the woods and fields." The reasons for this change are familiar: concerns about safety and sanitation, the litigious nature of our society, worries that children will get too hot or too cold, fear of abduction, hectic lives that make getting outside something that needs to be scheduled, and many more. The consequence of this decline in time spent out of doors in nature has great and lasting impact on children. According to Mary Rivkin, author of, *The Great Outdoors*, children know less about nature, the flora and fauna of their immediate environments, than prior generations, since their knowledge comes from sources like books and television, rather than direct experience. Direct experiences with nature teach children to value the environment and provide an impetus towards Tikkun Olam, the Jewish and universal value of repairing the world. "Furthermore," Rivkin says, "The development of children's perceptual abilities may suffer when so much of their experience is through TV, computers, books, and media that require but two senses." The natural world requires our engaging all of our senses to learn about the world around us. We have the freedom and desire to move, and be active. JCC Camp Raanana "Fun" Director (as he calls himself), Ethan Krasnow, sees the outside as critical to empowering children stating that, "The main goal of our camp is to get kids doing things they wouldn't normally do during the rest of the year, trying new things and coming in to their own, deciding for themselves what they like and what they don't like. Sure, you can go outside during the winter, but it isn't the same. There is something very magical, even surreal, about being outdoors in summer."

Greater knowledge of and appreciation for nature are only two of the many benefits of providing children with plenty of time to experience the outdoors. Providing children with outdoor experiences teaches them habits of an active lifestyle, which could more effectively combat the current epidemic of childhood obesity. Learning experiences taking place outside have a holistic richness which is missing from similar indoor experiences, as both the three dimensional and ever changing nature of the natural world adds layers of experiential learning. While providing children with plenty of outdoor time during in all seasons is important, summer camp provides the richest outdoor learning opportunities. The American Jewish

community realized long ago how important outdoor experiences are for children, playing a major role in the development of Fresh Air Fund camps across the country. According to the JCC Association website, JCC's are the largest network of Jewish summer camps. Here in Ann Arbor, every summer teachers at the ECC are surprised again and again at just how rich this learning can be. Director Peretz Hirshbein says, "What started as a way to make summer feel more like "camp" for our preschoolers has become an integral program for all of our students to enjoy the benefits of the outdoors. Teachers of all age groups continue to find ways to create more opportunities for enhance experiences by having them outside." At the JCC's preschool-aged Camp Keshet, teachers noticed that the children had far richer experiences outside when using the same materials that they would have used inside. A book corner set under a large hickory tree had the same books and comfortable places to sit as existed inside, but the teachers noticed that the children experienced it totally differently because of, for example, the changing light as clouds moved across the sky. Building blocks now involved leaves, twigs, and hickory nuts. Flowers became pretend food. Children experimented with life skills by cutting the grass with their scissors. Krasnow says of spending summer outside, "There really is nothing like getting up in the morning and knowing that each day is going to bring more joy than the previous one. Every day is like an outdoor party filled with games, activities, swimming, and fun. You simply don't get that from being indoors."

Spending time outdoors reduces conflict as well. According to ECC teacher Michelle Paris, "Even though children often worked closely together, we saw much less conflict between children in the eight weeks we spent in the outdoor classroom." Spending time outdoors reduces stress, allowing people of all ages to respond to potential conflict far more calmly and thoughtfully. Reduced stress also increases people's ability to concentrate and raises their general awareness. For example, ECC children used large pieces of lumber all summer to create structures, but according to Hirshbein, "I am constantly amazed by how careful young children are with heavy things. Last year we looked over our accident reports and realized that we have a far greater incidence of boo-boos using smaller blocks indoors than when using large pieces of lumber and heavy blocks outdoors."

So what can parents do to help their children bond with the natural world? Find time for the outdoors. Parents can look at the kinds of activities for which they register their children, and make sure that at least some of them involve nature. Get involved in a scouting program, make use of public parks and pools, and choose camps focused on outdoor experiences. Once upon a time, camp was synonymous with the outdoors. Now, camp has a much more diverse meaning, as all sorts of programs use the same moniker. Louv, in his call for a camp revival, warns that, "The nature experience at these camps could be lost if nature camps allow their missions to become diluted, if they attempt to please everyone all the time." Krasnow agrees that "the summer is the perfect time of year to let kids run around, be free from sitting in a classroom, and experience life at a much more simple & fun level." Louv believes that outdoor education is so valuable because it focuses on, "the elements that have always united humankind: driving rain, hard wind, warm sun, forests deep and dark – and the awe and amazement that our earth inspires, especially during our formative years." For more information on JCC sponsored Camp Raanana and Camp Keshet, visit www.jccannarbor.org or call Krasnow or Hirshbein at 971-0990. ■

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Sylvie felt extremely cared for by her counselors. I don't know how you find these folks, but they really seem to be salt-of-the-Earth types. I cannot describe how grateful we are for the above-and-beyond kindness and caring they show for the children.
Marc & Johanna Bleckman

Camp Gan Israel celebrates 18 years

Chana Sara Elias, special to the WJN

This year marks 18 years of operation for Camp Gan Israel of Ann Arbor. Camp Director Shternie Zwiebel says that the camp's activities this year will far surpass any other seasons over the past 18 years. On March 15, there will be an open house to learn more about the new activities and field trips in honor of this milestone. This free event will feature Gym America, whom will bring many apparatuses for kids to play on. Many other games and activities will grace the event to keep the kids engaged. Coupons will be given out to those who bring a friend to the event to receive 50% off of one week of camp tuition

Camp Gan Israel Campers, 2014

CGI is one of the largest networks of day camps worldwide. The goal of the camp is to infuse Judaism into their campers and to instill a strong connection to their Jewish heritage. According to their website, "Our camp enjoys a well-earned reputation as a trendsetter with innovative ideas, creative programs, and new activities being introduced continuously."

One of those innovative ideas is known as iCamp. In a world filled with i-centered technology, this is CGI's personalized response. During iCamp, campers can pick which activities they want to participate in. iCamp is offered three times a week in conjunction with swimming days. During swimming, the campers can either take swimming lessons or have free-swim time. The other two days are reserved for field trips.

Parents say that CGI is most memorable because of the professional and caring nature of the staff. "I cannot describe how grateful we are for the above-and-beyond kindness and caring [the counselors] show for the children," said Johanna and Marc Bleckman, parents of a 7-year-old camper.

Counselors are brought to CGI from around the world. Nikki Klein, the parent of three CGI campers, ages 5, 7 and 10, said that through email her children can keep in touch with their counselors, whether they are from Australia, England or the United States.

Rabbi Zalman and Shternie Zwiebel moved to Ann Arbor as newlyweds in 1997. Shternie worked in many Camp Gan Israel's across the country and eventually became head counselor. When she returned to Ann Arbor as an adult, she realized that the she needed to continue her love of summer camp by opening one to serve the entire community. While there have been many emotional goodbyes between the campers and counselors, CGI has continually said hello, opening its doors and growing to new heights year after year.

For more information, contact Shternie Zwiebel at director@mycampganisrael.com or 995-3276 #5 ■

"Builderrific!"—where creativity meets innovation at Hebrew Day School

Hadar Dohn, Special to WJN

In speaking with third grader Justin, it became clear what would make school complete—an opportunity to build! Justin loves building of any sort; Legos, wood blocks and even items that don't look like blocks but make for some excellent construction projects. An idea emerged from talking with Hebrew Day School's administration. Justin named it "Builderrific!" and it was to become a new HDS lunch/recess club. On Mondays, first-–fifth graders gather to focus on building, creativity, and innovation.

HDS third grader proudly displays her structure

Great pride is exhibited after successful trial and error

Fostering a student's idea from conception to fruition is not new to HDS. Last year two students initiated a school-wide reading program, which included counting pages read during the traditional time of the counting of the Omer (the seven weeks that are counted between Passover and Shavuot) and culminated in a Family Game Day celebration. At Hebrew Day School, students are empowered to follow their passions and, as we see in both cases, lead, inspire and motivate others in the process.

In the case of "Builderrific!" Justin's idea was carefully formulated and designed. "We have to advertise it really well," Justin said. He thoughtfully decided the age group that should be targeted, and with great compassion developed a plan to include children who "didn't think they would like it but then saw how awesome the club was and decided to sign up after all."

The students who joined the club have given up a recess and lunch period in order to participate. The time that they spend building and playing is an opportunity to engage in a different form of a learning environment. One challenge, for example, was to construct a house of cards (in this case recycled baseball cards), and then, using tape, erect the tallest and sturdiest structure possible. Students approached the challenge from different angles. Some began taping cards together without much thought. Others attached the cards to make squares or triangles first, and then attached them together. The key lesson was cherishing failure and learning from each other. In this safe environment, the students were able to explore completely free of judgments and restrictions.

For more information or to schedule a personal tour of HDS, contact Ali Reingold, director of admissions and marketing, at admissions@hdsaa.org or call 7971-4633. ■

Camp Tavor Shabbat: music, reflection, hugs and more

Emily Eisbruch, special to the WJN

Camp Tavor, located in southwest Michigan on 69 acres of rolling hills, is a Jewish summer camp beloved to many Ann Arbor area kids. Often called a "home away from home," Tavor provides a warm, fun and friendly summer experience that helps kids be themselves, feel empowered, build community, and learn about living Jewish values.

One of the special experiences at Camp Tavor is the weekly celebration of Shabbat. So what exactly happens at a Camp Tavor Shabbat? To find out, I chatted with Hadas Kluger, an eighth grader at Tappan Middle School, who has spent four summers at Tavor. Hadas recounts that her older sister, Dalit, was the first in the family to attend Tavor, and Dalit's enthusiasm inspired Hadas to give Tavor a try. Since then, younger brother Elan has also joined the Tavor tradition.

"I love Shabbat at camp," said Hadas. "We get dressed up, and we meet in groups to get ready for Shabbat." One of the group activities to prepare for Shabbat is called Angel Cards, according to Hadas. "You pick a card that has a word on it and you reflect on its impact on you during the week. The words on the Angel Card might be something like 'respectful' or 'independent.' You reflect on the week and what you look forward to."

Hadas shared that other Friday night highlights include a ritual trek up Shabbat Hill, getting and giving hugs, performing and enjoying skits, funny jokes about the week, singing Hebrew songs, learning and doing Israeli dances, and playing basketball late at night (older kids only).

Hadas Kluger with friends at Camp Tavor

Of course the Shabbat meal, shared with the entire camp in the Heder Ohel (dining hall) is also terrific. "The food is especially great on Shabbat." Hadas noted. She mentioned enjoying schnitzel, potatoes and watermelon, as well as vegetables grown by campers in the Camp Tavor organic garden. (Vegetarian and vegan options are also available.) Prior to the meal, a certain age group typically leads the camp in lighting the Shabbat candles and other blessings.

The fun and special atmosphere of Shabbat at Tavor continues from Friday evening into Saturday. Hadas fondly described the yummy chocolate chip pancakes for Saturday breakfast, hearing stories read aloud, having some quiet time, engaging in stimulating discussions, writing letters, swimming, and even a musical talent show.

After talking with Hadas, I asked Camp Tavor's Executive Director Shelley Goldwater to share her insights about Shabbat at Tavor. Shelley explained, "Shabbat is the culmination of each week. All week at Habonim Dror Camp Tavor, we work, teach, talk, play, and mentor about the importance of community and how we, as a youth led community, need to play an active, and proactive role in creating a Jewish community. On Friday, we prepare for the welcoming in of Shabbat."

Shelley expanded on some of the same themes that Hadas had spoken about, saying, "There is double cleaning going on, Shabbat radio, teaching more Israeli dancing (so everybody will know the dances), and dressing special before the Sabbath begins. We welcome in Shabbat first through mishpachot,(these are groups with a natural commonality) talking about their week and sharing their experiences, then the entire camps holds hands and sings a special song snaking its way to the flagpole."

"Each week a different age group leads the flag lowering with a special song, only sung on Friday at dusk." Shelley added. "The entire camp walks together up Shabbat Hill, as a community of one. As the sun sets the songs are sung. Friday night dinner, an Oneg Shabbat and Israeli dancing on the basketball ends the evening. The spirituality and joy is absorbed by all—campers, staff and visitors."

By the Saturday evening Havdalah ceremony marking the end of Shabbat, campers feel relaxed, nurtured, connected to Jewish practice, and ready to start another stimulating week of Tavor fun educational programming.

Camp Tavor welcomes kids starting from third grade. To learn more about Camp Tavor, visit the Camp Tavor website at http://www.camptavor.org/ or call Camp Tavor Registrar Brittany at (224) 619-5969 ■

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Multi-faith aid to refugees may yield new narrative for Israeli-Syrian relations

by Jacob Kamaras/JNS.org

When members of the pro-Israel community think of populations in need of relief, Syrian refugees are probably not one of the first groups coming to mind. After all, the proverbial elephant in the room is that the Syrian civil war is a conflict between two enemies of Israel: Iran-supported President Bashar al-Assad and Hezbollah on one side, and jihadists linked with the al-Qaeda and Islamic State terror groups among the Assad regime's opponents.

But as the fourth anniversary of the Syrian civil war (March 15) approaches, an interfaith group of more than 35 organizations is raising funds and awareness for the victims who have been displaced by the conflict, rather than focusing on its combatants. At the same time, while the Multifaith Alliance for Syrian Refugees (MFA) makes a case for putting politics aside and addressing a humanitarian crisis, some of the alliance's organizers also note the effort's possible boon for Israel.

Among a total of more than three million Syrian refugees, the latest United Nations estimate pegs the Syrian refugee population in Jordan at 619,000, which is about 10 percent of Jordan's total population.

"Jordan is a peace partner of Israel," says Alan Gill, CEO of the American Jewish Joint Distribution Committee (JDC), which along with MFA founder Dr. Georgette Bennett spearheaded the creation of the alliance. "It's in Israel's strategic interest, as well as one could contend in America's strategic interest, to make sure that we do everything we can to help Jordan cope with I believe unprecedentedly large refugee numbers coming into their country. Jordan is not a large enough country to easily absorb—practically overnight, in the scheme of history—such a huge percentage of its own population."

On February 18, New York University (NYU) hosted "A Conversation on the Syrian Refugee Crisis," featuring Bennett and Rabbi Lord Jonathan Sacks, the former chief rabbi of the United Kingdom.

The MFA raises emergency funds for clean water, housing, and medical aid. The funds are allocated directly to disaster-relief agencies working on the ground in Jordan. Bennett, a philanthropist and the president of the Tanenbaum Center for Interreligious Understanding, explains that the MFA's humanitarian effort has led to "a new channel that is developing between Israeli and Syrian civil society actors."

"What people are completely unaware of is the courageous Israeli NGOs (nongovernmental organizations) that are providing aid in the entire region for Syrian refugees," Bennett tells JNS.org. "So as Syrian refugees encounter Israelis and Jews who are there to help them, they're starting to question decades of indoctrination in which they were taught, 'Israel is the enemy, Israel wants to take our land and turn us into refugees, Israelis want to kill us, we better kill them before they kill us.' This is standard teaching in Syria, according to refugees with whom we work. But with these encounters with Israelis and Jews, what they're saying is, 'Wait a minute, it's not Israelis who are killing us and turning us into refugees, it's our own government.'"

The MFA has given briefings for the European Parliament, the European Commission, and the British Parliament on the Syrian refugee issue, in addition to going on other speaking tours. One of the speaking tours features a Syrian Muslim refugee and humanitarian activist, Amin Ahmed, in tandem with Anat Gilan, the leader of an Israeli humanitarian relief NGO. (Both speaker names given here are pseudonyms, for security reasons. The Israeli NGO's name is not disclosed for the same reason.) At presentations, Amin discusses how he was raised to hate Jews and Israel, but that his outlook changed after meeting an Israeli who wanted to help Syrian victims.

CREDIT: MULTIFAITH ALLIANCE.

Dr. Georgette Bennett, founder of the Multifaith Alliance for Syrian Refugees, with a family of Syrian refugees at the Za'atari refugee camp in Jordan

While the perception of Israel might improve due to testimony from Syrian refugees, that is "not a political thing," Bennett says.

The MFA raises emergency funds for clean water, housing, and medical aid. The funds are allocated directly to disaster-relief agencies working on the ground in Jordan

"That has nothing to do with whether or not one supports Israeli policy," she says. "What it has to do with is that there is a whole other story about this country, and to the extent that the other story gets told, it enhances the possibility for diplomacy, it enhances the possibility for peace, because it expands the group of people who are willing to communicate with each other."

The MFA is an expansion of the initial Jewish Coalition for Syrian Refugees in Jordan, which was founded with 16 members in 2013 and still exists on its own as a subgroup of the Jewish Coalition for Disaster Relief. JDC's Gill recalls when Bennett first approached him about the Jewish coalition, "it was really the tekiah moment, the wake-up call to action," referencing one variety of the Rosh Hashanah shofar blasts.

"I immediately agreed that this requires a Jewish voice and a Jewish response," Gill tells JNS.org.

"Needless to say, there's so much happening in the world today, and it's very hard to get people to focus on the humanitarian fallout of a conflict as opposed to the conflict itself," he adds. "So the more strength that we have that's combined, in terms of messaging that this is indeed a multifaith concern, we welcome that."

The February 18 event at NYU began with an exploration of the Jewish imperative to help others, led by Rabbi Sacks. Naturally, MFA members of other religions also make a faith-based humanitarian case for aiding Syrian refugees.

"I think that the issue with the Syrian refugees is a human rights issue," says Evangelical Christian minister Rev. Marcos Miranda, president of Christian Clergy International, an organization dedicated to ending the persecution of Christians and other minority faith groups. "As many of our martyrs have said in the past, and many of our leaders that are still alive continue to say, when injustices are affecting any human being anywhere in the world, it's an issue that is affecting us."

Miranda says his organization's primary goal within the alliance is to "get the word out," given the barrier of "the lack of knowledge and education" on Syrian refugees—and other global issues of concern—in the Pentecostal and Evangelical communities.

"The issue with the Evangelical church is that you have the mainstream churches, and when information comes out, the information is disseminated amongst those mainstream churches, mostly very large churches," Miranda tells JNS.org. "However, nationally, we have thousands of smaller churches, with anywhere from 50 to 300 members on average, in inner-city communities. A lot of times, they are not included in the dissemination of the information."

Besides the awareness challenge, Miranda cites fear as a possible obstacle to Christian activism on the Syrian refugee issue—and even an impediment to a Christian response to the persecution of members of their own faith. When Miranda spoke at a recent U.N. rally on human rights, he says it was "difficult to get churches that I approached to join us."

"[Christians] see the news, they see what's going on, with all types of groups, including groups like ISIS (Islamic State) right now, and they feel that if they get involved, somehow they're going to be the subject of some sort of retaliation," Miranda says. "They feel that if they make their voices heard, that they're going to become a target in some way. There is a reality to this fear within our churches."

Given these potential roadblocks—in addition to what Miranda calls a mentality that the Syrian refugee crisis is "over there, it's not over here"—Miranda says he tries to "drive home the point that what's affecting them over there should be affecting us over here."

JDC's Gill also cites the awareness issue, saying that when JDC fundraises for natural disasters or human-induced crises, "we need the news." Then, from the Jewish community's perspective, he says there is the challenge of "trying to have a conversation with people that immediately say, 'Why would we want to help refugees from a country that is formally at a state of war with Israel?'"

"And the answer to us is, there's a humanitarian concern here," Gill says. "So many innocents are suffering, and it's really imperative that we as a Jewish people, and as a multi-faith alliance, understand that we have women and children that are just suffering terribly. It's the right thing to do."

While declining to disclose how much money the MFA has raised overall, Bennett calls it "a very respectable number" coming mostly from the Jewish community. She also singles out the efforts of the alliance's Lutheran Christian partners, who have raised more than $1 million.

"It has been very difficult raising money around this crisis," she says. "That's not just our experience, that's pretty much the universal experience, that this crisis has not received the attention or the funding that so many other crises have received, and one can speculate what the causes are."

One possible cause is the complex nature of the Syrian civil war, whose death toll has surpassed 200,000.

"I think one of the issues is that it's hard to know who the good guys are, because it's not only the Syrian regime that has committed atrocities, it's also the extremists [among the rebels] that have come in, the jihadis that have committed atrocities," Bennett says. "And then in between, you have the moderates who are not only fighting the regime but fighting the extremists, so their efforts get very diluted. So it's hard to know who to root for."

Despite the obstacles, Bennett says the MFA is banking on the hope that "if we do this track-two diplomacy, in which we have started to become engaged, we will have laid the groundwork for a different kind of relationship between Syria and Israel and the future, one in which they can be partners rather than enemies."

She adds, "Out of this horrific tragedy is emerging this glimmer of hope, which if it reaches a critical mass, could be planting the seeds for some future stability in the region." ■

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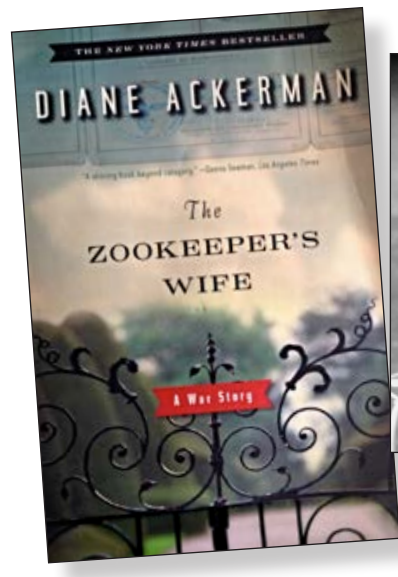
The Zookeeper's Wife tells story of "righteous among the nations"

Rachel Urist, staff writer

Diane Ackerman published *The Zookeeper's Wife* in 2007. This historical novel is based on the diaries of the story's central figure, Antonina Zabinski. In the 1930s, Antonina and her husband, Jan Zabinski, ran the Warsaw Zoo, which was a mecca in the heart of the city. Their residence, a villa inside the zoo compound, was often littered with litters: lion, lynx, and tiger cubs, along with sundry ailing or wounded animals. These animals, along with hunted Jews, were given refuge in the couple's home. There, the animals grew, gained strength, recovered. The Jews remained safe there, until they could be smuggled to houses in the country. When the Zabinskis had their first child, a son, his favorite pets were, alternately, a badger, a piglet, and various large birds. The Zabinski home was a happy menagerie. Ackerman describes it colorfully. "At night the sleepy tempo of breaths and snufflings created a zoological cantata hard to score. The Zabinskis invited artists of all stripes to come and uncage their imagination." In her diary, Antonina Zabinski wrote: "Our zoo was full of life."

Antoninia had a preternatural affinity with the animal world. She was what we might call today an animal whisperer. Her husband marveled at the way her presence alone could calm all living creatures around her, no matter how tense. She never showed fear—not to wild beasts, not to the Nazis—whose encroachment loomed. When the



Diane Ackerman

Nazis finally arrived at the zoo, they engaged in the kind of sport reserved for macho types with no sense of sportsmanship. They arranged, for instance, for Nazi officers to enjoy a hunt—within the zoo. It was like shooting fish in a barrel, but the killing was far more barbaric and the trophies more imposing. On another occasion, a group of Nazi officers requested a tour. The Zabinski's young son showed them around. They were accompanied by the boy's pet pig. The Nazis confiscated the pig. It made a good supper. The boy was devastated.

Antonina Zubinski wrote children's books in addition to keeping a diary. Ackerman's use of the diaries, a record of life in Warsaw in the late 1930s, heightens the suspense as well as the sense of history in this novel. The Zubinskis always appeared to be law-abiding citizens, but in fact, they worked overtime for the resistance. They saved at least 300 Jews, who were sheltered in animal houses when there was no more room in the family home. They were, in essence, hidden in plain sight. When Jan disappeared, Antonina shouldered the burdens, both domestic and political.

The Zabinskis are riveting characters, complex and layered, replete with acts of derring-do. In 1965, the Zabinskis were honored as "Righteous Among the Nations," by Yad Vashem. Ackerman's book lays waste to many of the stereotypes that assassinate the Polish character as de-facto anti-Semitic. In fact, Polish partisans formed a huge underground force, saved many Jewish lives, and put themselves at great peril during the Nazi occupation. Early in the book, Ackerman write:

> *For centuries, Poland had granted asylum to Jews fleeing persecution in England, France, Germany, and Spain. Some 12th century Polish coins bear Hebrew inscriptions, and one legend has it that Jews found Poland attractive because the country's name sounded like the Hebrew imperative po lin ("rest here"). Yet anti-Semitism still percolated in twentieth-century Warsaw, a city of 1.3 million people, a third of whom were Jewish.*

This book allows us to bear witness to the heroism of the Zabinski family during World War II. Too many of the heroes who took a stand against the Nazi regime are lost to history. Diane Ackerman made it her mission to tell the world of Antonina Zabinski and her husband, Jan. They remain exemplars of the world's valiant strata of society. Jews once called these heroes "righteous gentiles." Today their honorific is "righteous among the nations." ■

When Torah teaches life and life teaches Torah

by Rabbi Jack Riemer/JNS.org

Rabbi Gordon Tucker spent the first 20 years of his career teaching at the Conservative movement's Jewish Theological Seminary (JTS) and the next 20 years as the rabbi of Temple Israel Center in White Plains, N.Y. I confess that when I heard about the order of those events, I thought that Tucker's move from academia to the pulpit was strange.

Firstly, I could not imagine anyone filling the place of my friend, Arnold Turetsky, who was such a talented preacher at Temple Israel. When I heard that the synagogue had chosen Tucker to be his successor, I thought of Wolfe Kelman's quip that, "Every congregation wants the opposite of whoever they have, unless the man dies. Then they want him."

Tucker seemed the antithesis of Turetsky in every way, both good and bad, and I could not imagine the congregation adjusting to him. Turetsky spoke to the heart; Tucker speaks to the mind. Turetsky was a storyteller; Tucker is a philosopher. But the congregation did adjust, and it has turned out to be a marvelous match for both the rabbi and the community.

The other reason I thought it was strange for this academic to transition to the pulpit was that people usually switch fields when they are bitter or jaded, and I knew that Tucker was a bright star of the JTS faculty, brimming with fresh ideas, and by no means bored or cynical about the institution.

Now, after reading Tucker's recently published book, *Torah for Its Intended Purpose,* I think I understand why he left the academic world and entered synagogue life. Tucker is a Jew who treasures the Torah—but not simply as a collection of books to be studied grammatically or historically. He believes that the Torah is "*Torat Hayim*," a living Torah that needs to speak to the spiritual questions of our time and listen to the pain of the people of our time.

Tucker's book is a collection of the essays and sermons that he has written over the last 25 years. There is plenty of scholarship and erudition in these pages. But more importantly, there is the hand of a gentle teacher, leading his people to appreciate Torah, and at the same time challenging Torah to relate to the search for truth and meaning in the lives that his people are engaged in. This is a book in which Torah teaches life, but in which life also teaches Torah.

Tucker served for many years on the Conservative movement-affiliated Rabbinical Assembly's Committee of Jewish Law and Standards. He was often classified as a leftist or dismissed as someone who was only looking to make the law easier and more comfortable. But this book makes clear that Tucker's position was more complex than that. He makes the case that when the law is difficult to obey, and hard to justify, it is not enough to say, "What can I do? The law is what it is and who am I to change it?" According to Tucker, one must see the law in terms of its goals and its premises. One must see the law in terms of the *Agada*—the world of ideas and values that coexists with the law. And one must sometimes give priority to the will of God, as closely as we can discover it, which transcends even the law. To affirm that the will of God outweighs the authority of the law is dangerous, for how do you know when you have gone too far? At the same time, however, to claim that the will of God is found only within the law is just as dangerous. One way runs the risk of chaos. The other runs the risk of atrophy.

This is not only a book of philosophy or jurisprudence. There is a sermon within the book's collection about Tucker's visit to Ghana, where he witnessed the horrible and sub-human cells in which Ghanaians were held until they were sold into slavery. That sermon must have made Tucker's audience shiver, and also must have made them think about our responsibilities when we wear clothing that is made by slave labor, or the times when we eat tomatoes that are harvested by workers who are paid below minimum wages.

Tucker's essays insist that Conservative Judaism, if it is to be taken seriously, needs to deal with more than trivial things—more than whether or not men and women can sit together at prayer services, or whether or not we can eat swordfish. Conservative Judaism needs to be a moral force that deals with the issues of our time, and even challenge tradition, in the name of a higher cause. The closing pages of Tucker's *teshuvah* (Jewish legal analysis) on the normalization of gays and lesbians in the Jewish community comes to a crescendo with the stirring declaration that the issue is not about the rights of the LGBT community, but about the moral power of the Agada, which declares that human dignity and compassion are values that the law must reckon with if it seeks to be compatible with the will of God.

There is so much more in this book than the topics I have touched on. There is a challenge to Avery Cardinal Dulles's declaration that only believers can earn salvation in Christianity. There is a fascinating explanation of why the biblical Jacob cared so much—almost obsessively—for his sons Yosef and Benjamin, and for Yosef's children. And there are essays on the Shabbat and High Holy Day prayers that will surprise many readers who think that they already know what those prayers mean. In all, there is a wealth of guidance in this book for Jews who are seeking it. ■

Torah for Its Intended Purpose, *by Gordon Tucker, Ktav Publishing Co., Brooklyn, N.Y., 2014, 311 pages.*

A conversation with Temple Beth Emeth's Cantor Regina Hayut

San Slomovits, staff writer

Regina Hayut became the new cantor at Temple Beth Emeth on July 1, 2014. We talked recently in her office at the synagogue about her life in music and her journey to the cantorate, and to Ann Arbor.

Cantor Hayut: Music was a big part of my growing up. My father attended the High School of Music and Art in New York. So the first piece of furniture in our home when I was one year old, and my parents moved into their house on Long Island, was a grand piano. When my father, of blessed memory, passed away, he willed it to me, and when we moved here to Ann Arbor, my mother sent it. So, I have my father's piano in our house now.

When I was young, my grandmother, my father's mother, taught me Yiddish songs and then paraded me around to her friends and said, "Look at what my granddaughter can sing." When I was four or five years old, I was already singing Yiddish songs to my grandmother's neighbors and friends. As a second grader I started playing the cello, and then when I was in late middle school I started taking voice lessons. In high school I went to Juilliard pre-college, and studied voice there for two years. I sang all through college, Swarthmore College, outside of Philadelphia. After that I decided I wanted to continue to pursue singing.

Coming to the cantorate was a very long and roundabout journey. I was studying voice, I was singing musical theater and small opera roles, working in that direction, and the cantor of my congregation, the one that I grew up in, had a wonderful cantors ensemble. But he only had two or three women because there were not many women cantors in those days. So he asked me if I would help be a ringer. And I met these wonderful, wonderful people who were trying to teach me liturgy so I could sub in their synagogues for them. Then, a small congregation on Long Island was looking for a cantorial soloist and my cantor said, "All they're looking for is somebody with a nice voice and a nice personality," and evidently I was that. (Laughter) Five years later I realized that I enjoyed that work so much more than I had enjoyed anything I had been doing before then. I felt connected to community, I felt like I could use my voice for more than just performing. It changed into something different for me. So I applied to Hebrew Union College, The School of Sacred Music, and spent four years studying for the cantorate, and here I am today.

WJN: How old were you when you made the change to study for the cantorate?

Cantor Hayut: I was in my early 30's when I realized that I wanted to become a cantor and no longer pursue a life as a classical singer. And it took me a few years before I actually entered cantorial school because I was still struggling between what I thought was supposed to be my path versus what I was discovering was the path that I wanted to be taking. I had sung in my synagogue a lot when I was growing up. I was in the junior choir, I was in the adult choir, I sang solos during services, they did musical theater productions and I was a star of one of them, so I had been doing a lot of singing work within the congregation. But I didn't realize the bigger scope of what the cantorate was. Once I understood that bigger scope, and it wasn't just about singing, that's when I changed my mind about what I wanted to be doing with my life and with my voice.

Cantor Regina Hayut

WJN: So it was a long journey from that first time you sang with the cantors to when you became a cantor.

Cantor Hayut: It was a long journey, I sang with them for many years, and meanwhile I was exploring other careers because my parents said, "It's not a good career being a musician." So I said, "Fine, I'll do it your way." It was an evolution, it was a willingness to try other things and really not finding them satisfying, and then eventually saying, "This is what I really want to do."

WJN: Please say more about that distinction between performing and being a cantor.

Cantor Hayut: When I was growing up there were cantors who had these magnificent voices and their work was primarily davening the services or singing great cantorial masterpieces in the synagogue. The first cantor I recall, he was the cantor when I became bat mitzvah, was one of those wonderful cantors. He did teach the kids their bar mitzvah lessons, but basically we got a record, (Laughter) yes, a record of the texts and we would study it on our own and he would just check in to make sure we were learning what we were supposed to learn. It was teaching but it wasn't teaching the way that I envisioned teaching should be. When the new cantor came in he was an ethnomusicologist, he was really a teacher. He was a musician's musician, and he was someone who wanted to bridge that gap between performance and prayer. And that really appealed to me. As I discovered more of that, what I appreciated and enjoyed about the cantorial repertoire and world, was that you can get up and do a cantorial concert with colleagues and friends and sing the bigger music, but when you're leading a service you want to draw people in. You don't have that fourth wall, you're communicating directly, you're helping people find meaning and understanding in their prayers. If they've come to say Kaddish you're helping them find a way to access those emotions, if they are there for the sense of community you help create that community. Music can do all that, but it doesn't necessarily have to be a performance. It can be participatory, it can be expressive, it can be all of those things that we don't often think about singing being, unless we're watching a performance. Then we want the singer to emote, but we don't want them to break the fourth wall, we don't want them to look at us, we want them to look over us but not at us. And when you're leading a service, you're looking at your text and you're also engaging your community, and you're not afraid to share those glances between one another. That meant a lot to me because I knew that I was making a difference for someone. And that person was also making a difference for me. It wasn't one way. Performances tend to be one way. So that was one of the things that really drew me into why singing in the cantorate could be a different thing. I always enjoyed going to synagogue when I was young, so I'm not sure that even our opera singer cantor was not doing that in his own way. But certainly when I would go to performances at the City Opera, or other venues, there was no interaction with the audience. I liked that the same people who I was making eye contact with and drawing into the prayer, were the people I was perhaps sitting and studying with at a Torah study or tutoring their child or them towards bar mitzvah, or learning a Torah portion or singing in the choir together to prepare for Holy Days or special services. So we were much more to one another then they just listening to me and saying "*Bravo*" afterwards.

WJN: This isn't your first congregation. Cantor Hayut: It's my third congregation. Temple Beth Emeth feels like a very good fit for me, spiritually and in the whole way that the congregation runs. I really like Rabbi Levy a lot. I think his leadership style is just fantastic. It's one that celebrates everyone's gifts and doesn't look for any reason to find fault or put people on edge. It's really about celebrating what people bring to the table and wanting to help that flourish. I just really love and appreciate that. It's unusual.

WJN: You're following Cantor Rose.

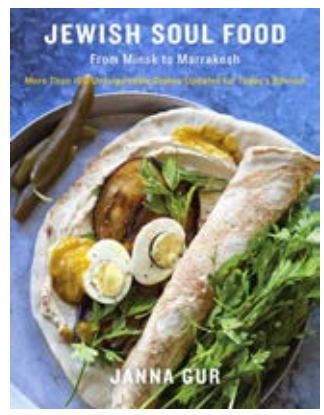
Cantor Hayut: It's daunting. She's wonderful. She built, as she built herself, as she created herself as a cantor, she also created a very rich musical life here in this congregation. And while I don't know all of the Reform congregations around the country, I do know quite a number and this is a very special musical place. There are not many like it. Many of the congregations pay musicians for what we volunteer to do. We have a lot of people who want to participate musically. This coming Friday is Shabbat Shira. We have just built a worship band that's going to accompany the service. We've been working for the past several weeks to figure out how we wanted to create the sound of the service. The service is going to have music flowing through it, and the goal was to create a sound that could underscore as well as help support the music and the readings and the speaking within the service, so that we can hear our prayers in a whole new way. This is something that many congregations have done over the years, to bring in volunteer groups or to create volunteer groups, but congregations that I think are this good, by and large hire their people. And we have so many well skilled and talented people here that this band sounds every bit as good if not better than some of the ones that I've hired in the past in former places. I am astounded and delighted by the really nice people that I've been meeting who want to do all of this with me.

It's been hard to try to follow someone who has such giant footsteps. But the choir, Kol Halev, has been incredibly gracious, and supportive and helpful. They've let me know what they miss, that Cantor Rose had done that I don't do, they let me know what they like about what I do that's different from what she had done and they are neither criticizing me nor mourning her, but they're figuring out how to move forward. That for me has been a gift. It's going to take a while before I'm not going to be held up to her standard quite as strongly, but I don't feel that it's been done in any ungracious or uncomfortable way. A lot of that I think is her graciousness, and her warmth and her support in helping to make that transition. Even before I came in, even before she knew me, she was starting to make the transition with whoever may follow her. She was incredibly gracious from the moment I called her to say, "Can you talk to me about the position," to this day. I think that's a very special person and that's the kind of person that I wanted to be able to follow, so I feel very lucky. ■

New cookbook invites new traditions

Mary Bilyeu, staff writer

Jewish Soul Food is the title of Janna Gur's new cookbook. But, really, isn't all Jewish food considered "soul food?" Don't we all think of kugel and matzah ball soup and *shakshuka* as nourishment for both body and spirit?



In her book, Gur—a native Latvian who emigrated to Israel and founded the Hebrew-language food magazine *Al Hashulchan*—has delved into the Diaspora to "reflect the histories" of worldwide communities and their traditions, "influenced by the ingredients and cooking styles of the countries" in which Jews have settled. Morocco, Uzbekistan, Russia, Turkey, Syria, Yemen, Ukraine, Bulgaria, India, the United States, and more are represented in the book with beautiful dishes and gorgeous, enticing photographs.

Some familiar favorites—bourekas, stuffed cabbage, mushroom barley soup, babka, chopped liver, cholent, and Jerusalem kugel—are featured. But there are unfamiliar dishes, as well—representative of the book's subtitle, "From Minsk to Marrakesh"—which may become cherished regulars at your table. *Chershi* is a Libyan lemon-garlic pumpkin spread that's served with couscous (but could easily be used in many other ways). Hungarian *káposztás* are described as "caramelized cabbage buns." *Matboukha* is a slow-cooked North African pepper and tomato salsa, while green masala beans come from the Bene Israel of India. *Sutlach* is a Balkan sweet rice pudding featuring both grains of rice and pulverized rice powder; it is traditionally caramelized like crème brûlée.

Gur's magazine has been devoted to showcasing contemporary Israeli cuisine: "boutique cheese farms, varietal olive oils, artisanal breads, and fine wines," as well as "the fresh, spiced tastes of local cooking and dizzying abundance of fruits and vegetables."

"But what about the memories?" she writes, quoting a Canadian journalist she once shared a meal with who had questioned a focus on modern dishes. "Food is not all about recipes and trends.... you have a duty to preserve Jewish culture, and food is such an important part of it!"

"At this point, I started to look at it with new eyes and embarked on a new journey, one that looks back rather than forward," says Gur. "Today, more and more Israelis are aware of the importance of preserving their family cooking heritages. Self-published family cookbooks have become very common, and it is touching to see how much love and longing are invested in these modest publications."

And so, "every dish you cook from [Jewish Soul Food] is meaningful in a way that goes beyond its taste and your personal enjoyment. By cooking it and serving it to those you love, you help to keep it alive and pass it on to the next generation," says Gur.

For the joyous occasion of Purim—celebrating the story of Queen Esther, and the Jews of Persia being saved—why not serve some classic dishes from the region? In doing so, you can create new traditions in your own household while celebrating those of other cultures and families.

Herbs, fruits, and rice are integral to Persian cooking. Dishes such as Kuku Sabzi, a frittata both colored and flavored by parsley and dill, is not only an easily-prepared and beloved option; it is also ideal to serve as spring, with fresh greenery, is near.

The sweet-tart Fesenjan—Meatballs in Walnut and Pomegranate Sauce—is another classic Persian dish. It reminds us of the nuts and seeds, the only kosher food available, that Queen Esther ate in the king's court. Gur says that it "is favored by Persian Jews for important meals."

With so many wonderful dishes to choose from in this book, it would be nice to deviate a bit from the Persian menu for the holiday. A lovely addition to *mishloach manot* would be the Hungarian Fluden with Walnuts, Poppy Seeds, and Apples. It, too, showcases traditional Purim flavors. And with its alternating layers of pastry and filling, the dessert engages in the tradition of masking and hiding, remembering Esther's secrecy in the king's court before revealing herself to be Jewish in order to save her people.

We will, of course, indulge not only in hamantaschen, but also in the annual debate over whether prune or poppy seed filling is the truest, most authentic variety. Some traditions never fade.

But there's no reason why you can't welcome new traditions, too, with foods that come accompanied by a history. Prepare and serve these Persian and Hungarian dishes, keeping them alive for future generations. They represent the best of Jewish soul food, and are perfect for Purim festivities. ■

Kuku Sabzi (Herb Frittata)

"Fresh herbs are essential in Persian cooking," says Janna, "and are used in abundance in various dishes…. Here they form the basis for a fluffy, brightly green egg preparation, which can be enjoyed hot, straight from the pan, or cold - stuffed into pita, along with tahini and pickles. The recipe calls for a combination of spinach, parsley, and dill, but feel free to vary the herbs according to your personal preference or their availability."

- 5 to 6 eggs
- 2 scant tablespoons unbleached all-purpose flour
- 8 to 10 scallions (white and green parts)
- 1 packed cup spinach leaces
- 1 bunch fresh parsley
- 1 bunch fresh dill
- 1 teaspoon salt
- 1 teaspoon freshly ground black pepper
- 2 tablespoons pine nuts, toasted
- 1 to 2 tablespoons olive oil

Put the eggs, flour, scallions, spinach, parsley, and dill in a food processor. Pulse until the herbs are chopped. Transfer to a bowl, season with salt and pepper, and stir in the pine nuts.

Heat the olive oil in a nonstick saute pan and pour in the egg mixture. Turn the flame to high for a minute, then reduce the heat to medium-low and cook, covered, for 4 to 6 minutes.

Remove the lid and check that the eggs are fully set. Carefully flip the entire frittata and fry for another 30 seconds. Remove from the heat, cut into wedges, and serve on a plate or in a pita.

Tip: Instead of flipping the frittata (a procedure that usually ends up with most of the egg mixture splattered all over the stove top), use an oven proof pan, and once the eggs are set, transfer the pan to a hot (400°) oven and broil for a couple minutes until the top is golden.

Yield: 4 to 6 servings.

Fesenjan (meatballs in walnut and pomegranate sauce)

"This recipe is from Rachel Norehlian, who owns a small restaurant called Gohar, in the town of Kfar Saba, one of the few in Israel to celebrate authentic Jewish Persian cuisine. Fesenjan can be made with lamb, chicken, or meatballs. What makes it unique is the sauce, based on ground walnuts, pomegranate syrup, honey, and ginger."

For the meatballs:

- 1 onion
- 2 pounds ground beef
- 7 ounces walnuts, finely chopped
- 1 cup chopped fresh parsley
- 3 tablespoons good-quality bread crumbs
- 2 tablespoons extra virgin olive oil
- 1 teaspoon ground cumin
- 1 teaspoon freshly ground black pepper
- Salt

For the sauce:

- 3 tablespoons vegetable oil
- 1 medium onion, finely chopped
- 4 garlic cloves, finely chopped
- 1 tablespoon fresh ginger, finely chopped
- 10 ounces walnuts, finely chopped
- 2 cups boiling water
- 1 teaspoon salt
- 1 teaspoon freshly ground black pepper
- ½ cup date honey or 1/3 cup regular honey
- ½ cup pomegranate molasses
- Fresh pomegranate seeds, for garnish (optional)

Preheat the oven to 375°. Line a large baking sheet with parchment.

Prepare the meatballs: Grate the onion on a coarse grater, and squeeze out the excess liquid. Transfer to a large bowl. Add the meat, walnuts, onion, parsley, bread crumbs, olive oil, cumin, pepper, and salt. Knead thoroughly with your hands.

Wet your hands or rub them with oil and form meatballs the size of a golf ball. Transfer to the baking sheet. Bake the meatballs for 12 to 15 minutes, until they start to turn golden.

Prepare the sauce: Heat the vegetable oil in a large wide saucepan over medium heat. Add the onion and saute until golden. Add the garlic and ginger and saute briefly, until fragrant. Add the ground walnuts and cook, stirring, for 2 to 3 minutes, until fragrant and golden brown.

Add the boiling water, salt, and pepper and bring to a boil. Reduce the heat to a gentle simmer, slide the meatballs into the pan, and return to a boil. Reduce the heat to the minimum, cover, and simmer for 1 hour. Add the date honey and pomegranate molasses and simmer for another 30 minutes. Taste and adjust the seasoning. Sprinkle with fresh pomegranate seeds, if using, and serve over rice.

Yield: 6 to 8 servings.

Fluden with walnuts, poppy seeds, and apples

When Janna was considering a feature on apple fluden at Rosh Hashanah for her magazine, *Al Hashulcan*, "Yonit Naftali, one of our food editors, reacted with shock: 'Rosh Hashanah? No way! Fluden is for Purim, and is always filled with poppy seeds.' She told us how her Hungarian-born mother would bake her legendary fluden on Purim, gift wrap it, and hand Yonit a list of friends and neighbors she should deliver it to…. Here it is in all its glory: three delicious fillings nestled between four layers of wine-soaked pastry ('Hungarian Purim requires that even cakes get drunk,' explains Yonit)."

For the dough:

- 3-½ cups unbleached all-purpose flour
- 3/4 cup sugar
- dash of salt
- 2 sticks plus 2 tablespoons chilled unsalted butter, diced
- 2 egg yolks
- 2 teaspoons fresly grated lemon zest
- 1 tablespoon fresh lemon juice
- 1 tablespoon brandy
- 4 cup dry white wine or fresh apple juice

For the poppy seed filling:

- 1 11-ounce can poppy seed cake filling
- 1 tablespoon fresh lemon juice

For the walnut filling:

- 11 ounces shelled walnuts
- 1/3 cup milk
- 1/4 cup sugar

For the apple filling:

- 5 tart baking apples, such as Granny Smith, peeled and cored
- 3 tablespoons sugar
- 1 tablespoon ground cinnamon

For the glaze:

- 2 tablespoons smooth apricot jam diluted in 1 tablespoon hot water

Prepare the dough: Combine the flour, yeast, sugar, and salt in the bowl of a stand mixer fitted with the dough hook. Add the butter, egg yolks, lemon zest, lemon juice, and brandy and mix on medium speed until combined and the texture is crumbly (resembles wet sand). Gradually pour in the wine and continue mixing until the dough comes together. Divide into 4 equal parts, wrap each one in plastic wrap, and refrigerate for 2 hours.

Prepare the poppy seed filling: Stir the filling and the lemon juice together.

Prepare the walnut filling: Puree the walnuts, milk, and sugar in a food processor to a smooth, spreadable paste. Add a tablespoon or two of milk if it is too dry.

Prepare the apple filling: Grate the apples on a coarse grater and squeeze out the juice.

Preheat the oven to 350°. Grease a deep 10-inch square baking pan.

Prepare the pastry: Punch down the dough and knead briefly on a well-floured work surface. Roll out one piece of the dough to a square the size of the baking pan. Line the pan with it. Set aside any dough scraps. Spread with the poppy seed filling and smooth evenly with a spatula.

Roll out the second piece of dough and place it on top of the poppy seed filling. Spread on the walnut filling and smooth with a spatula.

Roll out the third piece of dough and place it on top of the walnut filling. Distribute the grated apples evenly. Combine the sugar and cinnamon and sprinkle the top with the mixture. Roll out the last piece of dough and place it on top of the apples.

Roll out the dough scraps to a thin sheet. Cut ribbons using a pizza cutter or sharp knife and arrange in a crisscross pattern on top of the cake. Brush with the diluted jam glaze.

Bake the cake for 45 minutes, or until deep golden. Remove from the oven and cool completely before cutting.

Yield: Makes 1 cake.

Hold the jam: Creative hamantaschen from "Queen of Kosher" Jamie Geller

by JNS.org

We all recognize that poppy seed or jam taste when we bite into Hamantaschen on Purim every year. But given the right filling, or dough, the traditional pastry has a lot more to offer.

Hailed as the "Queen of Kosher" and the "Jewish Rachael Ray," best-selling author Jamie Geller is the founder of the Kosher Media Network, publisher of *Joy of Kosher with Jamie Geller* magazine and JoyofKosher.com. Geller's online cooking videos have garnered more than 1 million views.

The following recipes, edited by JNS.org, were recommended by Geller and have appeared on JoyofKosher.com and in *Joy of Kosher with Jamie Geller* magazine. ■

Cardamom scented hamantaschen with pear and goat cheese filling

from Pessy Haskelevich, writer for *Joy of Kosher with Jamie Geller Magazine*

For a pareve version, simply replace the butter with canola oil and omit the goat cheese.

Prep Time: 40 minutes

Servings: 2 dozen

Ingredients:

For the Pastry:
- 2 eggs
- ½ cup sugar
- ½ stick butter, or 1/4 cup canola oil
- Juice and zest of 1 lemon
- ½ teaspoon vanilla extract
- 2 ½ cups flour
- 1 teaspoon baking powder
- 1-2 teaspoons cardamom or hawayij
- Pinch of salt

For the filling:
- ½ cup water
- 1/8 cup sugar
- Juice of 1 lemon
- 1 tablespoon fresh ginger, peeled and minced
- 1 lb firm but ripe pears, peeled, cored and cut into 1/4 inch diced pieces
- 3/4 cup apricot jam
- ½cup chopped walnuts
- 8 oz soft goat cheese (optional)

Preparing the pastry:

1. In a mixing bowl, beat the eggs and sugar until light and fluffy.
2. Add the rest of the ingredients and mix well.
3. Divide the dough in half and chill in plastic wrap for half an hour.

Preparing the filling:

1. Combine the water and sugar in a medium saucepan and simmer over low heat until sugar has dissolved.
2. Add the lemon juice, ginger and pears and simmer for an additional 10 minutes, or until pears are tender. Set aside to cool.
1. On a generously floured surface, preferably on baking paper, roll out the dough to a quarter-inch thickness. Roll once, then pick up the flattened dough and turn it 90 degrees. Sprinkle with more flour if necessary and roll it out again. Repeat until dough is of sufficient thickness (This procedure helps prevent the dough from sticking). Use a round cookie cutter or glass with a 2-3 inch diameter to cut out circles of dough.
2. Smear a very thin layer of apricot preserves in the center of each circle.
3. Sprinkle 1/2 teaspoon walnuts and a small piece of crumbled goat cheese.
4. Top with 1 teaspoon of pear jam.
5. Lift up the edges of the circle to form a triangle. Pinch the corners securely so that they don't open in the oven.
6. Line a cookie sheet with baking paper and place the assembled hamantaschen on the cookie sheet. Chill the hamantaschen in the freezer for about half an hour.
7. Repeat with second half of dough.
8. Bake the hamantaschen in the oven at 375° F for 20-24 minutes or until golden. Cool on rack.

Gingerbread hamantaschen with spiced apple filling

from Tamar Genger, executive editor, JoyofKosher.com

Prep Time: 30 minutes

Cook Time: 10 minutes

Servings: 36

Ingredients:

For the cookie dough:
- 2 cups whole wheat flour
- 1 cup all purpose flour plus more fore dusting
- 1 teaspoon baking soda
- 1/4 cup brown sugar, packed
- 3/4 teaspoon ground cinnamon
- 1 ½ teaspoon ground ginger
- ½teaspoon ground allspice
- ½teaspoon ground cloves
- ½ teaspoon salt
- 1/4 teaspoon freshly milled black pepper
- 8 tablespoons (1 stick) unsalted margarine, room temperature
- 1/4 cup vegetable shortening, at room temperature
- ½ cup packed light brown sugar
- 2/3 cup unsulfured molasses
- 1 large egg

For the filling:
- 6 tablespoons margarine, cut in 1-inch pieces
- ½ vanilla bean, cut lengthwise and scraped of seeds
- 3 large or 4 medium apples, peeled, cored and cut into eighths
- 1/4 cup brown sugar, packed

continues on page 26

Calendar

March 2015

Sunday 1

Gan Katan: BIC. 9:45 a.m.

Social Action Committee Meeting: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JCAE Lecture: JCC. Professor Daniel Statman, Univeristy of Haifa, will speak about his new book, *State and Religion in Israel.* Coffee cake and snacks provided. For information, contact karenfreedland@jccfed.org or phone 971-0990. 11:30 a.m.

Purim Celebration: AARC. "Let's Make a Shpiel," featuring a catered lunch, is open to all members of the community. Participants are encouraged to wear their favorite crazy costumes. Meal is $10 per person (children 5 & under eat free). Reservations appreciated, scholarships available. For information or reservations, phone 445-1910 or email info@aarecon.org.p JCC. 11:30 a.m.–2 p.m.

JCC Scouts of Ann Arbor: JCC. Girls and boys in grades K-8 learn new skills to help them adapt and excel in an ever-changing world. Badges are collected as skills are mastered. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org or phone 971-0990. Register online at www.jccannarbor.org. 1–5 p.m. *Sundays.*

Monday 2

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 3

Tuesdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Homemade dairy lunch buffet. $3 per person; Noon. Games and activities with mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Tuesdays.*

Navigating Parenthood, the World's Hardest Job: Chabad. As parents, we are constantly bombarded with various educational approaches and methods. How do you strike the correct balance between discipline and freedom? This course answers these great questions by looking to timeless Jewish wisdom. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 4

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Purim Carnivals: TBE. Kadima from 4:30–7:30 p.m. Rishonim from 5–7 p.m. TBE from 6–9 p.m.

Megillah Reading: TBE. 5–6 p.m.

Purim Carnival: TBE TNT. Off-site. 6–9 p.m.

Kitah Dalet Purim Shpiel: BIC. 6 p.m.

Purim Dinner: BIC. 6:30 p.m.

Maariv and Magilla Reading: BIC. "Once Upon a Purim." 7 p.m.

Thursday 5

Purim Shaharit: BIC. Followed by breakfast. 8 a.m.

Thursdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. $12/members; $14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. $4 per session or 3 monthly sessions for $10. 10 a.m. Current Events at 11 a.m. Homemade dairy lunch buffet. $3 per person; Noon. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Thursdays.*

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Purim in the 60s: Chabad and JCC. Multimedia Megillah reading at 5:15 p.m. Sunshine entertainment with fascinating fire show at 5:45 p.m. Dinner buffet at 6:15 p.m., with music, dancing, crafts and activities. Held at the JCC. $30/family; $10/per person. $360/sponsor. Purchase tickets online at www.jewmich.org. For information or to RSVP, phone 995-3276 ext. 5.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 6

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Sukkat Shalom at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service. 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 7

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:30 p.m.

R & R Pre-Party: TBE. 6–7 p.m.

Adult Purim Party: TBE. 7–10 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 8

Planning Session: BIC Men's Club. 9:30 a.m.

Sixth Grade Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JCC Scouts of Ann Arbor: JCC. 11:30 a.m. *Sundays. See March 1.*

Mikvah Dedication: Chabad. 2–4 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Jewish Nerd Night (JNN): TBE AARTY. 7:30–9 p.m.

Monday 9

KidZone Vacation: JCC. Full days of fun and adventure when Ann Arbor Public Schools and

Chicago Symphony Winds

Musicians of the Chicago Symphony Orchestra & Guests

Sunday, March 22, 4 pm
Rackham Auditorium

Wind players of the Chicago Symphony come together for this special concert that features two of Mozart's compositions for wind ensemble. In addition to writing large-scale music, Mozart produced lighter music for special occasions, including the two well-known serenades on this program.

PROGRAM

Mozart	Serenade No. 12 in c minor, K.388
Mozart	Serenade No. 10 in B-flat Major, K.361 ("Gran Partita")

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UNIVERSITY OF MICHIGAN

March 2015 Events

March 12, 7 pm (6:30 pm reception)
Lila Corwin Berman, Temple University
25th Annual Belin Lecture:
"The Jewish Romance with the Modern City: Loving, Leaving, and Reforming"
Forum Hall, Palmer Commons
100 Washtenaw Ave.

March 23, 2–7:30 pm
Wieseneck Family Israel Symposium
"Jews, Arabs, and Colonialism"
Rackham Assembly Hall
915 E. Washington St.

March 25, 5:30 pm
Francine Zuckerman, Director
Film and Discussion: "We Are Here"
Stern Auditorium, UMMA
525 S. State St.

March 26, 12:15 pm
Zvi Gitelman, Frankel Institute Fellow
"Resistance, Morality, and Rationality During the Holocaust"
202 S. Thayer St., Room 2022

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A2SO Ann Arbor Symphony Orchestra

ABSOLUT RUSSIAN

March 21
8:00 p.m.
Michigan Theater

Special Guests
Huron, Pioneer & Skyline High School Choruses & Measure for Measure

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With support from: ART WORKS. | michigan council for arts & cultural affairs

Benard L. Maas Foundation
Family Concert Series

DISNEY IN CONCERT

Sunday, March 22
4:00 p.m.
Michigan Theater

The Magical Music of Disney
Presentation made under license from Buena Vista Concerts, a division of ABC Inc. © All rights reserved

Calendar

Hebrew Day School have scheduled closures. JCC Member price is $45. Community member price is $70. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990.

English as a Second Language Daily Classes: JFS. *Mondays.*

Shalom Gever: TBE. 4–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Nosh & Nowledge with Clare Kinberg: TBE. 7–8 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 10

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See March 3.*

Navigating Parenthood: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See March 3.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See March 3.*

Wednesday 11

Lunch and Learn: BIC. Noon.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Thursday 12

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See March 5.*

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Nosh & Nowledge with Clare Kinberg: TBE. Noon–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

25th Belin Lecture: Frankel Institute. Lila Corwin-Berman of Temple University presents, "The Jewish Romance with the Modern City: Loving, Leaving, and Reforming." Forum Hall, UM Palmer Commons, 100 Washtenaw Avenue. For information, visit www.lsa.umich.edu/judaic/events. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See March 5.*

Friday 13

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev/ Israel and Birthday ad Anniversary Celebration at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 14

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat Morning Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Sifriyat Pijama B'America: TBE. In TBE Library. 11:30 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 15

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JCAE Brunch Concert: JCC. Jewish Cultural Arts and Education Brunch Concert featuring Maria Bessmeltseva and Michelle Cooker. Contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 11a.m.–12:30 p.m.

JCC Scouts of Ann Arbor: JCC. 11:30 a.m. *Sundays. See March 1.*

Film Screening: TBE. Showing of film, *Refusing to be Enemies: The Zeitouna Story.* In TBE Library. 4:30 p.m.

Communal Conversation: UM School of Social Work. "Maggid: Stories of the Present Day Jew," sponsored by UM's Jewish Communal Leadership Program. Room 1840, Educational Conference Center, 1080 South University. 5–7 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 16

English as a Second Language Daily Classes: JFS. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

[E]met: An Honest Conversation About Death: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 17

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See March 3.*

Navigating Parenthood: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See March 3.*

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Caring Community Town Hall Meeting: TBE. 7–8 p.m.

Mussar Group: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See March 3.*

Wednesday 18

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Book Talk: Crazy Wisdom Bookstore. Author and activist Penny Rosenwasser, PhD, will speak about her award-winning new book, *Hope Into Practice, Jewish Women Choosing Justice Despite Our Fears.* Crazy Wisdom Bookstore, 114 South Main Street. 7 p.m.

Thursday 19

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See March 5.*

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See March 5.*

Friday 20

Rabbi's Lunch and Learn: TBE. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Caring Community Town Hall Meeting: TBE. 12:30–1:30 p.m.

Levy Endowment Lecture: TBE. Featuring Keren McGinty. 5:30 –7:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/ Social Action Shabbat at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 21

Brotherhood Breakfast: TBE Brotherhood. Off-site. 8:30–10 a.m.

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Sixth Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Social Action Event: TBE. Featuring Lee Gordon. 8–9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 22

Red Cross Blood Drive: BIC. 9:30 a.m.

Gan Katan: BIC. 9:45 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JCC Scouts of Ann Arbor: JCC. 11:30 a.m. *Sundays. See March 1.*

Passover Sale: TBE Sisterhood. 3–7:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 23

Wieseneck Family Israel Symposium: Frankel Institute. "Jews, Arabs and Colonialism." Assembly Hall, UM Rackham School, 915 East Washington Street. For information, see www.lsa.umich.edu/judaic/events. 2–7:30 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 24

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See March 3.*

Navigating Parenthood: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See March 3.*

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See March 3.*

Wednesday 25

Lunch and Learn: BIC. Noon.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Film and Discussion: Frankel Institute. Screening of *We Are Here*, followed by discussion with film's director, Francine Zuckerman. Stern Auditorium, UM Museum of Art, 525 South State Street. For information, see www.lsa.umich.edu/judaic/events. 5:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Board Meeting: BIC. 8 p.m.

Thursday 26

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See March 5.*

Jewish Yoga With Shlomit: TBE. Noon–1:15 p.m.

"Resistence, Morality and Rationality During the Holocaust:" Frankel Institute. Presented by Zvi Gitelman, Frankel Institute Fellow. Room 2022, 202 South Thayer. For information, see www.lsa.umich.edu/judaic/events. 12:15 p.m.

Men's Seder: TBE Brotherhood. 6–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See March 5.*

Friday 27

KidZone Vacation: JCC. Full days of fun and adventure when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. JCC Member price is $45. Community member price is $70. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990.

Rabbis Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Sukkat Shalom at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Worship Band at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15–7:30 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aarecon.org. 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 28

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Tot Shabbat: BIC. 11:15 p.m.

KidZone @ Night: JCC. On select Saturday nights, parents are free to find something else to do when their kids in grades K-5 will be at the JCC playing games, making crafts, eating dinner and watching movies. Tonight's movie is *Big Hero 6.* Pizza and drinks included. Cost is $20 per child. For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcohoon@jccfed.org, or phone 971-0990. 6–10 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 29

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JCC Scouts of Ann Arbor: JCC. 11:30 a.m. *Sundays. See March 1.*

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Spotlight Series: BIC. Presentation by J. P. Dessel on "The Temples of Tell Tayinat, Turkey and Connections to Ancient Israel." 7:45 p.m.

Monday 30

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Shalom Gever: TBE. 4:30–8:30 p.m.

All-School Sing Along: TBE. 5:40–6 p.m.

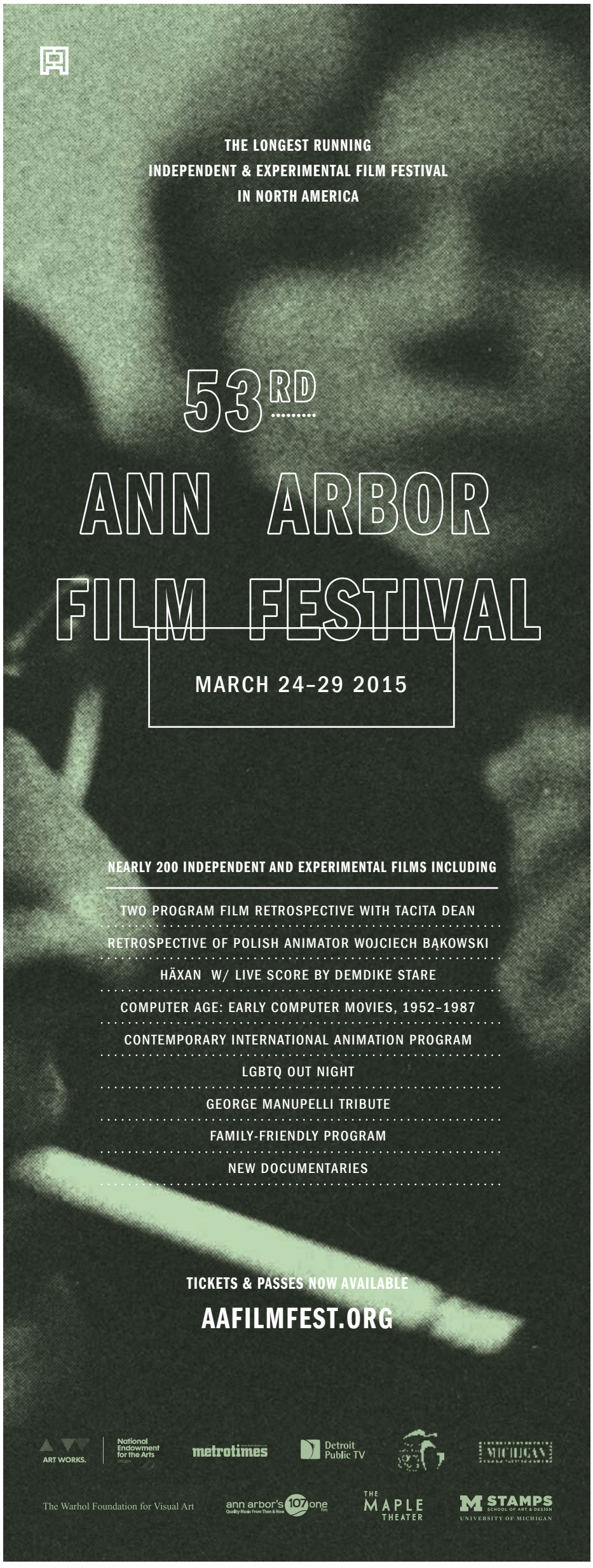
Nosh & Nowledge: TBE. With Cantor Hauyt. 7–8 p.m.

Tuesday 31

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See March 3.*

Navigating Parenthood, the World's Hardest Job: Chabad. 9:30–11 a.m. and 7:30–9 p.m. *Tuesdays. See March 3*

Yiddish Tish (Yiddish Conversational Group):



Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. *See March 3.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

March 6	6:10 p.m.
March 13	7:18 p.m.
March 20	7:27 p.m.
March 27	7:34 p.m.

Hamantaschen recipe, continued from page 23

Gingerbread cookie dough:

1. Sift the flours, baking soda, cinnamon, ginger, allspice, cloves, salt and pepper through a wire sieve into a medium bowl. Set aside.

2. In a stand mixer, beat the margarine and shortening on high until well blended, about 1 minute. Add the brown sugar and beat until the mixture is light in texture and color, about 2 minutes. Beat in the molasses and egg. Using a wooden spoon, gradually mix in the flour mixture to make a stiff dough. Divide the dough into two thick disks and wrap each disk in plastic wrap. Refrigerate until chilled, about 3 hours. (The dough can be prepared up to 2 days ahead.)

Filling:

1. In a large skillet over medium heat add the margarine and vanilla bean and seeds, cook about 5 minutes. Add the apples and let them caramelize on one side, then turn and cook until it beings to caramelize. Sprinkle the brown sugar over the apples and cook turning occasionally while it softens about 10 minutes. Remove from heat and remove vanilla bean, then puree in food processor and cool until ready to use.

2. When ready to assemble and bake the cookies, position the racks in the top and bottom thirds of the oven and preheat to 350° .

3. To roll out the cookies, work with one disk at a time, keeping the other disk refrigerated. Remove the dough from the refrigerator and let stand at room temperature until just warm enough to roll out without cracking, about 10 minutes. (If the dough has been chilled for longer than 3 hours, it may need a few more minutes.) Place the dough on a lightly floured work surface and sprinkle the top of the dough with flour. Roll out the dough 1/8 inch thick. Cut out 3-inch circles and use a spatula to place circles on a baking sheet lined with parchment.

4. Spoon a teaspoon of filling into the center of the circle of dough and fold together to form a triangle. Bake for 8–10 minutes, remove to wire rack to cool, and enjoy.

Vitals

Mazel tov

Eli Shavit on his bar mitzvah, March 21.
Sarah Levin on her bat mitzvah, March 28.
Barry and Susan Gross on the birth of their grandson, Ezra Gabison-Gross, son of Caroline Gross and Jonathan Gabison.
Emily Alter and Andrew, Carrie, Asher, Leila and Della Bank, on the birth of their granddaughter, niece and cousin, Nina Esther Heller, daughter of Alison Bank and Aaron Heller, on January 27.
Helaine and David Reid on the birth of her granddaughter, Naomi Emelina Reid, daughter of Ben and Jennifer and sister of Alina, January 29.

Condolences

Irving Borowitz on the death of his wife, Grace Borowitz, and mother of Lisa Ensfield, January 16.
Kathy Ludington on the death of her father, Rev. Charles Fry, January 23.
Andy Soifer on the death of his mother, Rena Soifer, January 29.
Deborah Dash Moore on the death of her father, Martin Dash, January 29.
Judy Spellman on the death of her husband, Arnold Spellman, and father of Robert Spellman and Julie Spellman, February 2.
Sharon Goldberg on the death of her mother, Karol Danowitz, January 9.
Donna Shewach on the death of her father, Henry Shewach, January 22.
Idelle Hammond-Sass on the death of her mother, Betty Hammond, January 27.
Michael Raschke on the death of his mother, Carol Ann Raschke, February 12.
Owen Perlman on the death of his father, Charles Perlman, February 13.

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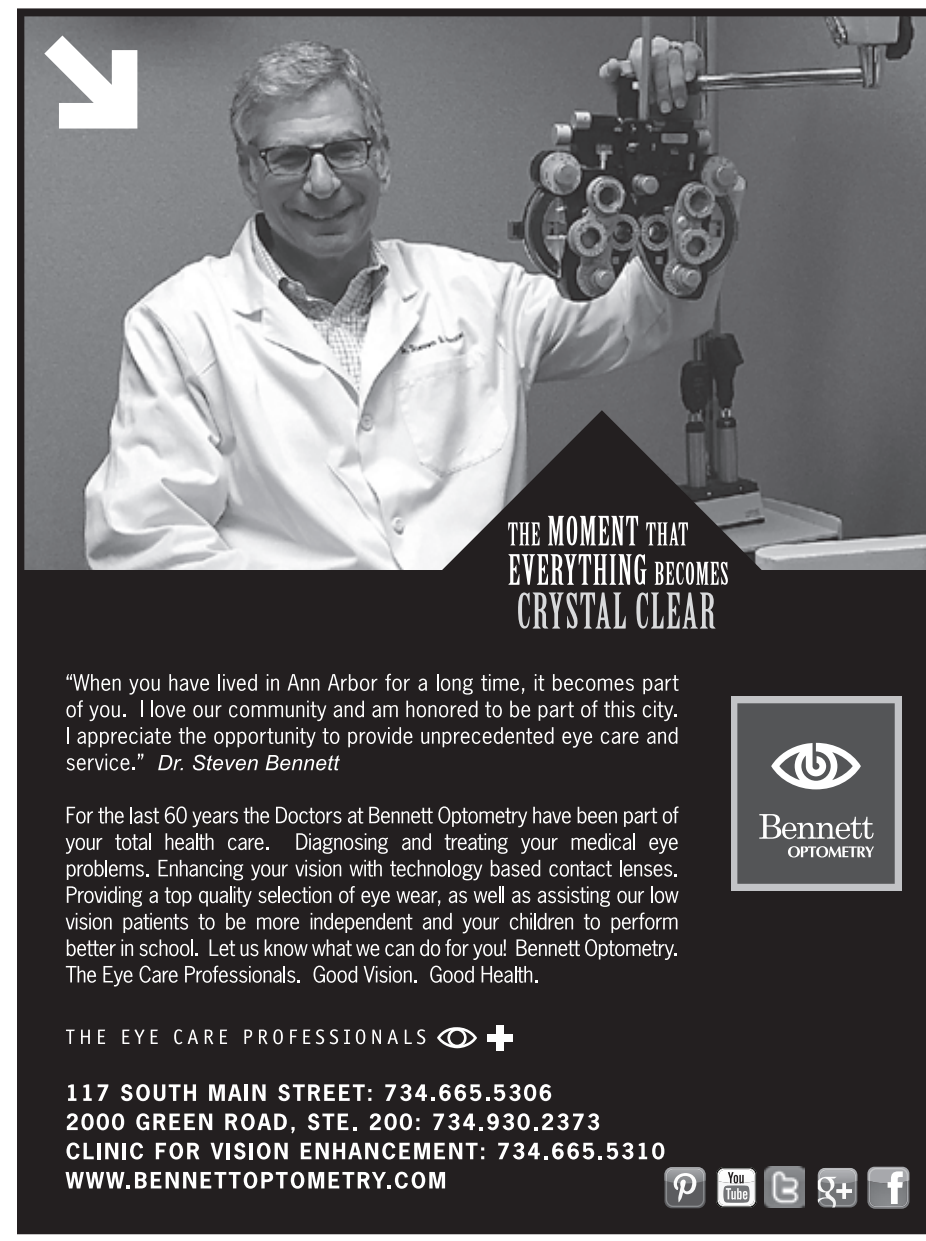

Register Now for a Fun Family Event!

Sunday March 15, 2015 from 2:00 - 5:00 p.m.

Travis Pointe Country Club

KIDS CARE FAIR

Activities (and Partners) Include:

- Theatrical performance by Wild Swan Theater
- Food Pantry Scavenger Hunt (Beth Israel Congregation Madrichim)
- Disability Awareness (Temple Beth Emeth Youth Group)
- Book Nook & Storytime (Jewish Federation Family Salon)
- Gym America Gymnastics
- Ann Arbor Symphony Musical Instrument Petting Zoo
- "Strong Moms, Strong Girls" (Junior League of Ann Arbor)
- Swimming in the indoor, heated pool
- Meet the Service Animals (Noah's Team of Ann Arbor)
- Squad Car Tour & Officer Chat (Ann Arbor Police Department)
- Kindness to Older Adults (Hebrew Day School)
- Composting/"Renewable Breakfast" (JCC Scouts)

Activities are designed for kids 2-10 but older children are welcome.

Enter our Raffle and WIN prizes:

Bring a food pantry donation to the fair and you will be entered to win. We especially need gluten free, vegan, kosher and dairy free items, but all non-perishable items are welcome.

Tickets:

Three levels of tickets available, ranging from $5-$25 per family
www.jfsannarbor.org/kids-care-fair

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Honoring Nancy and Phil Margolis

JFS@UMS
SUNDAY, APRIL 19, 2015
from 1:30 p.m. – 3:30 p.m.
Rackham Building
915 East Washington Street, Ann Arbor, MI 48109
$100 per person
($50 tax deductible per ticket)

- Catering by Simply Scrumptious
- Music by Neil Alexander
- Video by Ed Stein

For more information:
www.jfsannarbor.org/bernstein
or scan the QR code to your right

Please join us following the Award Event at 4:00 p.m.

UMS Chamber Arts Series - Artemis Quartet
Rackham Auditorium

Receive a generous 25% discount on your concert tickets when you use the promotion code, **JFSevent,** at the beginning of your order.

To purchase concert tickets:

Call 734.764.2538, purchase in-person at the Michigan League Ticket Office (911 N. University) or order online at ums.org. Business hours for phone and in person orders are 9:00 a.m.-5:00 p.m., Mon - Fri and 10:00 a.m.-1:00 p.m., Sat. Fees apply for phone and online orders.

JFS Jewish Family Services of Washtenaw County
2245 S. State Street • Suite 200 • Ann Arbor, MI 48104

The Herb Amster Center — A Division of Jewish Family Services of Washtenaw County

CART — Case Management/Services Coordination: Psychosocial Rehabilitation, Outpatient Treatment: Mental Health, Employee Development Services

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